The Missionary Herald

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THE twelfth annual conference for the training of outgoing missionaries occupied the attention of the officials of this Board pretty closely for the early part of June. The company gathered on June 5, and for the next three days devoted themselves to the novel feature of the conference—a course of instruction in phonetics by Prof. Thomas F. Cummings. These general lessons in the formation of language sounds and in the use of the voice muscles seem likely to be of great help to the missionaries when they enter upon the study of their field language, and the class will quite probably become a feature of future conferences. The work of the Woman's Boards was presented to the conference this year by Mrs. Eula B. Lee, of the Woman's Board of the Interior, from Chicago, and her presence added to the fellowship. The work of the various departments of the Board was set forth by the officials in charge, as usual in such conferences; social features, like the luncheon hours, a reception at the home of President and Mrs. Moore in Cambridge, and other gatherings made the young people acquainted with one another and with the people who will represent to them the home office as they go their different ways.

The Training Conference

CHINA is the destination of the majority of this year's appointees, instead of Turkey, as is usually the case; although Mrs. Lillian Cole Sewny, a former member of one of the Turkey missions, goes back under appointment from the Woman's Board, and Miss Annie E. Pinneo, who has already taught in Smyrna for three years, is also going back under regular appointment. The Philippine staff is to be strengthened by the addition of Rev. Julius S. Augur, who after experience in business, as a Young Men's Christian Association secretary, and having college and theological training, seems ready for nearly anything. Four appointees are an advance guard of the band which hopes to emulate in China the work of the Iowa Band, to whose activity Grinnell College was due. Eleven men formed the original Iowa Band. The Grinnell-China Band will include men as well as women, and this year's appointees are: Rev. Paul MacEachron, Rev. Lyman V. Cady, Miss Alice C. Reed, and Miss Louisa Sargent. Rev. R. W. McClure, who is to go to Foochow, is a versatile person, being able to set up a circular saw or to organize a church, to install an electric lighting plant or to lead an evangelistic tour. He is a graduate of Dartmouth and Bangor. Prof. Roderick Scott also goes to the Foochow Mission to engage in union educational work. He was trained in Haverford College and Harvard University, and has had some experience in Petrograd in Young Men's Christian Association work.

This Year's Candidates

THE frontispiece of this number presents most of this year's candidates. Their names and designations are as follows: From left to right—*Back row*, Miss Edith E. Husted, Japan; Miss Elizabeth T. Hansen, Ceylon; Rev. R. W. McClure, Foochow; Rev. Lyman V. Cady, North China; Miss Opal Ray, Mr. F. F. G. Donaldson, Foochow; Miss Edith Coon, Madura College, India. *Second row*, Rev. H. W. Robinson, North China; Miss Alice C. Reed, North China; Miss Almira F. Holmes, West Africa; Rev. E. L. Nolting and Miss E. Rosa Witt, Madura; Rev. Julius S. Augur, Philippine Islands; Miss Caro-

The Group Picture

line D. Smiley, Marathi Mission. *Third row,* Miss Mary E. Stambaugh, North China; Mrs. Frank Cary and Rev. Frank Cary, Japan; Prof. Roderick Scott, Foochow; Rev. Paul N. MacEachron, North China; Miss Louisa Sargent, North China; Miss Elmer, Miss Emma Webb, Madura. *Front row,* Miss Ruth W. Tolman, North China; Mrs. Scott, Foochow; Miss Barbara Howland, Mexico.

China under a New President

THE sudden death of President Yuan Shih Kai involved China in one more crisis. The uniform and stout assurances that this death was from natural causes, together with the fact that Vice-President Li Yuan Hung is well regarded by leading men of both parties and throughout the country at large, may account for the stability of the government amid the shock of this far-reaching event. Four of the rebellious provinces promptly rescinded their declarations of independence and pledged their loyalty to the Peking government. President Li is personally popular; he has shown himself a true friend of the republic; has stood for principle, but with tact. It has been questioned whether he was a strong enough man to be the ruler of China today; that will now be proved. At this writing, it looks as if his promotion to the presidency might allay the spirit of revolt in all the rebellious provinces; as if China was now to make a fresh start at establishing republican government, with the divisions and suspicions bred by the agitation for a renewed monarchy allayed.

It will be cause for deep gratitude if the opposition of which President Yuan was the center of attack is thus quieted, for it was growing fiercer. Letters from American Board missionaries at Foochow and Canton have reported threatening situations there, particularly at Canton, where rioting and assassination had broken out. It is not necessary now to go into details of these events; it is to be hoped that there will be no recurrence of them. But the missionary forces in both cities were evidently anxious as to what more serious trouble might develop.

It is gratifying to learn that in the days of general uncertainty and alarm in Foochow, the mission compound and our Foochow College (in the heart of the city) served to steady men's spirits and to make for good order. It is said that the civil governor sent repeatedly to assure himself that the college was not planning to close and that he had behind him the law-abiding and peaceable force of the American Board Mission.

Is the Storm Passing?

"MORE and more we find that many are hid away in the mountains and elsewhere. They will come to light when the storm is passed. Let their friends be not discouraged. Many will be saved." So writes one well situated to know what has befallen the Armenians of Asia Minor. It agrees with the report from Trebizond, printed elsewhere in this number, that upon the entry of the Russians 500 Armenians appeared, coming from caves and other hiding places. These are some of the rifts in the clouds that overhang Turkey.

Yet it is still very dark. Relief work goes on, but only a small fraction of the need can be met. At one center near Aleppo, where the refugees are massed, it is said there are 50,000 Armenians, and the misery is indescribable. The messenger who carries relief thither takes his life in his hand every time he makes the trip, but he is ready to do his utmost and take the risk. The need of relief funds continues and grows; the opportunity to dispense relief, though here and there interrupted, on the whole is notably free. Travel into the interior of Turkey from Constantinople has almost ceased, and from place to place within the interior is extremely difficult. The American Board was still able, at last writing, to keep up its business trans-

actions with interior stations. Communications, if irregular, were still open. So far as reports came, all were well at all these centers. And so we wait in trust and in prayer for the day of revealing.

An Illuminating Editorial

A RECENT editorial in the *Hilal*, one of the representative journals of Turkey, comments upon a lecture given in Vienna by a German deputy, Herr Traub, who was returning from a journey of inquiry in the Ottoman Empire. The eminent lecturer is quoted with approval as affirming that "Turkey must not be considered by Europeans as a country to be exploited," and as adding that he was opposed to all missionary activities in the empire.

Elated by this expression of an outside observer, the editorial bravely asserts that the period of Turkish subservience to foreign powers, of extraterritorial rights and of special capitulations, is over; that Turkey is no longer a "fief," but a "Fatherland"; that it is the country of a people recalled to life, and aspiring in new liberty to happiness and glory.

All of which might be left unnoticed by us, did not this significant editorial proceed to characterize the missionary work in the land as one phase of its exploitation. Here is its interpretation of the purpose of the "new rules" which were recently proclaimed for American educational institutions:—

"The suppression of the schools founded and directed by ecclesiastic missions or by individuals belonging to enemy nations, a measure which followed the abolition of the capitulary régime, was no less important. Thanks to their schools, foreigners were able to exercise great moral influence over the young men of the country, and they virtually were in charge of the spiritual and intellectual guidance in our country. By closing them the government has put an end to a situation as humiliating as it was dangerous, and which unfortunately had lasted too long. Other measures of a political and economic nature were taken to complete a work which might be called the taking possession of the country by its own sons, who had too long been deprived of their rights."

It is certainly an astonishing charge that the self-sacrificing effort to open educational privileges to the aspiring youth of Turkey was depriving them of their rights; while it is valued testimony to the success of these educational efforts that this hostile paper should admit that, thanks to the schools, foreigners had exercised great moral influence over the young men of the country, becoming virtually in charge of the nation's spiritual and intellectual guidance.

The admission is, perhaps, more important than the assertion. We believe there is a future, even brighter and more promising, for American and Christian education in Turkey.

Uprisings from Depressed India

AN inquiry has been made of English and American Boards conducting mission work in India as to their experience with mass movements to Christianity. Replies received from fourteen leading societies, seven in each country, indicate that all but three have shared in these movements. Impressive figures are reported giving the number of baptisms during the past five years, with explanations as to the districts in which these communities were won.

While the statistics are only approximate, they show how widespread and how strong are these movements and they point to the probability of a yet greater landslide to Christianity. These fourteen societies, it appears, have received into the Christian Church during the last five years an average of 7,000 per month.

The secretary of the Board of Foreign Missions of the Presbyterian Church in Canada, who reports the result of this inquiry, draws the fol-

lowing conclusions from the facts he has secured:—

"1. That there is a rapidly growing movement among India's 60,000,000 depressed classes to Christ.

"2. That this movement has doubled in volume during the last five years; *i. e.*, from 1901 to 1910, converts were baptized at the rate of about 160 per day, while from 1910 to 1914 inclusive, nearly 350 per day have been received into the Christian Church.

"3. To face this movement and train the 20,000,000 children among these masses within the next fifteen or twenty years is the problem of supreme importance for India's salvation.

"4. That the work of the interned German missionaries must be cared for at this testing time.

"The swing of the pendulum from intense conservatism is becoming tremendous. Only a great religious force can save India, and that force must be sent now."

"Shepard of Aintab"

"No man is a hero to his valet"; so runs the proverb. Which means, presumably, that one who has private and intimate association with a great man, who sees him off duty and in his hours of relaxation, loses that sense of burning admiration which a more formal acquaintance inspires. Not so, certainly, with Dr. Shepard, of Aintab. Those who knew him best loved him most, and those most closely associated with him in the routine of his missionary life are the loudest in his praise.

He was a remarkable man; a many-sided missionary; a conspicuous and influential figure in the Central Turkey Mission. He had qualities of charm and of power far beyond the ordinary. We urge all our readers not to miss the vivid sketch entitled, "Shepard of Aintab: the Beloved Physician," which his colleague, Rev. Fred Field Goodsell, has prepared for the July number of the Envelope Series. As our advertising pages declare, that number is now ready.

Special Lectures on Foreign Missions

AN interesting side light on the growth of public knowledge and interest in the subject of foreign missions is found in a story which is going about as to the origin of one of the Lowell Institute courses to be given in Boston next fall and winter. The rumor is that a group of ladies of a church not usually considered especially missionary in its interests decided that it was time the general public as well as special classes knew something of the wonderful changes taking place in Oriental lands and the part of Christian missions in bringing about these changes, spiritually first, then economically, socially, educationally, etc.

So these wise women made written petition for such a course to the trustees of the Lowell Institute in Boston, and Prof. Edward Caldwell Moore, D.D., of Harvard University, President of the American Board and member of the Commission of Education for the Edinburgh Committee, was invited to discourse on the history and methods of foreign missions. He accepted the proposition, and a course of fifteen lectures, beginning October 4 next, is announced. The general title is, "The Expansion of Christendom in the Modern Era." Some of the special themes are: Christendom and the East in the Time of Discovery and Conquest; Early Jesuit and Franciscan Missions; Protestant Missions; Medical Work; Economic and Social Results; Influence of Western Political Ideas; Status of Women; Educational, Industrial, and Specifically Religious Work, etc. The course is carefully analyzed and systematic reading will be suggested for those who desire. It will be a remarkably useful course for leaders of mission study and Bible classes, as well as for pastors and church members who want to bring their knowledge of applied Christianity abreast of the times in which we are now living.

A Soldier's Missionary Bequest

In remitting funds raised by the Canada Congregational Foreign Missionary Society for its share in the American Board's Mission in West Africa, Mr. H. W. Barker, the treasurer, calls attention to a legacy of $100 designated for educational work which is of special interest, as it was left by a young soldier connected with one of their churches. While fighting in Flanders with the Canadian troops, he was taken prisoner and died in a German prison camp. Is it presuming to think that in the long days of his confinement, when he could do no more for his country and when he faced the prospect of his life's early end, it comforted him to realize that something of what was his, after he was gone, should remain to bless one needy corner of the world?

The Greatest of These—

Under the caption which serves as title for this paragraph, the weekly edition of *The Times* (London), dated May 5, devotes nine pages to signed statements and accompanying advertisements of more than a score of national charities and benevolent enterprises called forth by the war, or enlarged by it as to their field, need, and appeal. The variousness of these societies suggests the breadth of the sympathies that are being stirred: Dr. Barnado's Homes for Destitute Children, the Blue Cross Fund for Helping Horses in Wartime, Church Army Recreation Huts, Relief Funds for British, Serbian, and Russian prisoners in Austria and Germany, the Royal Maternity Charity, the Polish Victims' Relief Fund, the London Missionary Society —these are some of the lines of help reaching out to one and another corner of the world for which generous gifts are being sought and received. That England, carrying her heavy burden in this immense war and straining every nerve to meet its demands, should yet be sensitive to maintain these and a host of other charities and ministries, is happy indication that the tempest of battle cannot altogether drown the spirit of mercy and good will, which is the spirit of Christ.

Some one remarked concerning the *Boston Transcript* page in its Saturday evening issue, which is filled week by week with advertisements of local charities, missions, hospitals, homes, and societies for relief of different classes of needs, that if the page could be reproduced in miniature it would make a telling tract to distribute in the non-Christian lands—a showing of what one city of the West is doing in organized forms to express the heart of Christian love toward the unfortunate and the suffering children of men. Nothing like it could be found anywhere in the pagan world.

Our Neighbor's Garden

The Scriptures bid us look, not each to his own things, but each also to the things of others. Presumably this counsel applies to organizations as well as to persons. At any rate, it is brought to mind with the appearance in this number of the *Missionary Herald* of an advertisement in behalf of the Congregational Board of Ministerial Relief. The American Board always has needs of its own to portray and to press; especially is this the case as we draw near to the close of another fiscal year, with its apprehensions of another deficit.

But there are others, and they have needs also. And the Board of Ministerial Relief has a very real and a very urgent need. We are sure our constituency (which, of course, is in the main the same as that of all our national societies) will not regard our case as less importunate because we make room for this appeal of a sister society; nor, we hope, will our readers be less minded to come to the help of the disabled or dependent ministers who have served them in years past because they come upon the statement of this need in the pages of their foreign missionary magazine.

Tagore on Jesus' Contribution to India

THE April number of the *Harvest Field,* a magazine devoted to the interests of missionary work in the Indian empire, contains three notable articles by as many prominent and influential Hindu leaders: one on Swadeshi, by Mr. M. K. Gandhi, whose patriotic devotion to the interests of his countrymen in their revolt against government oppression in South Africa recently brought him into world notice; another on Indian Theism, by Hon. Dr. N. R. Sircar, an able member of the Brahmo Samaj; and a third on the Appeal of Christ to India, by one who occupies at present the foremost place among his countrymen in the attention of the world, Sir Rabindranath Tagore, of whom in editorial comment the *Harvest Field* says: "He has studied Christ and has learned much of him. He knows that India needs Christ's teaching. And the appeal that Christ makes to him is that of service. But service must be preceded by cleansing and consecration. Sir Rabindranath Tagore recognizes the beautiful in many a Hindu custom, and rightly has sung of it in strains that enhance its beauty. But Sir Rabindranath closes his eyes to the dark side of human life. Sin is not in the poet's vocabulary. India does not need a Redeemer."

The closing paragraph of Tagore's article will indicate its purport and spirit: "Those who have truly accepted the teaching of Jesus cannot pass their time in mere ceremonial worship. To them the service of men is the true worship. Hard is their self-imposed task. They have left their beds of rest and ease, sacrificed their love of life, and dedicated their lives to the service of cannibals and lepers in far-off countries. For their Master, who has initiated them, is the 'son of man,' and in his advent God's love of man has been clearly manifest. For who else has glorified man in every way as he has done?"

The Bible a World Book

NOT only in America was the centenary of the American Bible Society observed. The fields of its foreign activity also celebrated. In Tokyo the American ambassador presided at the public meeting, which was attended by over a thousand responsive people. Bible Sunday was observed in pulpits all over the land. It is noted as an appropriate event that this fall the Revised Version, outcome of years of scholarly devotion, is to appear. "Who will give us," says the *Japan Evangelist,* "an authoritative monograph on the Bible in Japan? No one can measure its service in the evangelization of the empire."

At Peking the celebrations were held in what was once the Forbidden City, the platform actually covering the altar of a non-Christian faith. Persons of all ages, ranks, and conditions, to the number of 5,000, listened to addresses from Chinese and foreign representatives of various Christian churches. The *National Review,* describing the event under the title, "An Open Book in an Open Land," calls attention to the fact that as the great audience stood in massed ranks it had only to look beyond the speakers to gaze upon the very roofs, the very tiles, beneath which only fifteen years ago were drafted the numerous edicts commanding the killing of all foreigners and the extermination of all signs of the detested doctrine from the land.

That the circulation of the Scriptures in China is increasing by leaps and bounds is evidenced, according to the same authority, by the fact that 4,218,199 copies were distributed by the American Bible Society during 1914–15, considerably more than for the first sixty years of its operations in China.

TEMPLE OF THE VIRGIN OF THE PILLAR, ZARAGOZA

OUR CASTLES IN SPAIN

By Rev. WAYNE H. BOWERS, Bilbao

THE evangelistic work of the American Board in Spain, while not passing through such terrible experiences as the work in lands swept by wars, is nevertheless feeling the effects of what is taking place, and deserves to be considered afresh in the light of the present situation.

When Germany withdrew her representatives from Portugal, Spain became surrounded by nations at war. Hundreds of Germans took refuge in Bilbao, and indeed all of Spain nowadays, especially the northern cities close to the French frontier, where several of our churches are located, seem to be full of refugees from France and Portugal, who are compelled to await here the end of hostilities. Our San Sebastian congregation has received some of these people into membership by certificate.

LIVING CONDITIONS

The price of coal has advanced fully one hundred per cent. Bread and meat have shared in the general rise. All metals, tin, lead, glass, etc., have risen sharply; and many articles in the hardware line, formerly imported from Germany, are not to be had at all. Some few companies and individuals are profiting heavily by the war. Bilbao shipowners have seen their stocks double and triple in value. But also much wrong is being done in increasing charges without justification. The farmers of the Ebro River valley provinces are being paid less than ever for their sugar beets, whereas the price of sugar has increased thirty per cent. Strikes have been frequent in the large cities, notably in Barcelona and Valencia. There was street rioting, with loss of life, in Logroño; and our pastor there reports having passed through several days of extreme difficulty in securing bread, and milk for their baby. The rioters smashed milk bottles and stole bread from individuals on the streets, crying that if the poor might not eat, neither should the rich.

COLEGIO INTERNACIONAL AT BARCELONA

School buildings in the center foreground

Santander also saw riotous demonstrations occasioned by lack of work and high prices of the necessaries of life.

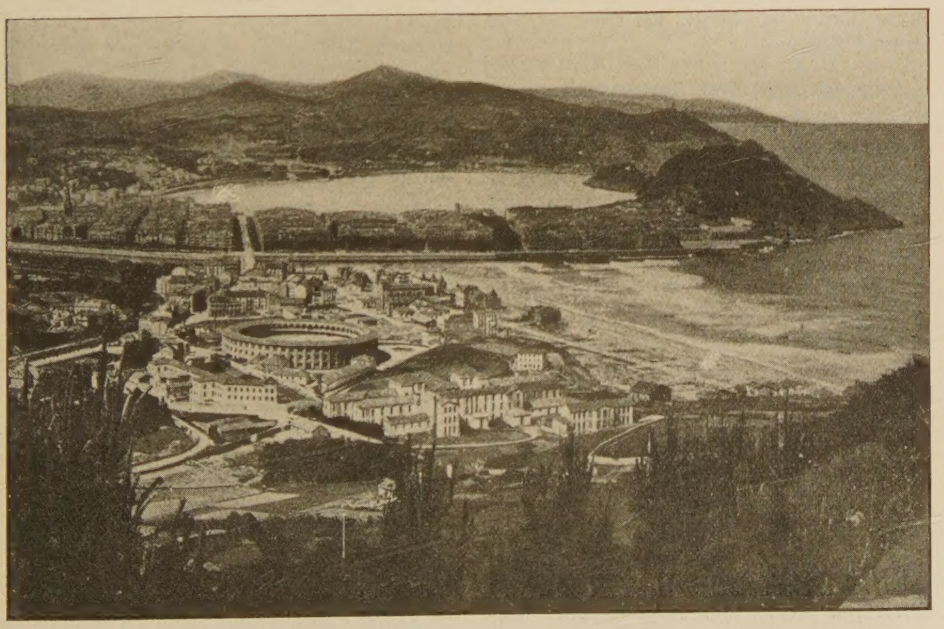
CHURCH FINANCES

The members of our churches, in the midst of their poverty and the hard times, advanced in the year 1915 fully forty per cent over 1914 in their congregational and benevolent giving. This has been in response to a campaign to introduce monthly subscriptions, in addition to sums placed in the basket collections. In order to train the church members in bearing responsibility, the churches have been placed upon a regular fixed appropriation for each year, which usually covers the salaries of the workers and adds a trifle toward the other running expenses. The congregation is then allowed to keep the tuition fees collected in the schools, where a small sum, if only twenty-five cents a month, is always charged; and with these sums, together with their own gifts, they must meet absolutely all expenses not provided for by the mission's appropriation. So far this plan has worked well, for no church has been compelled to ask for greater aid, while all but one have been able to lay aside small sums for improvements.

EVANGELISTIC WORK

During the winter of 1915–16, special evangelistic services were held, in turn, at each station of the Board. The attendance was fair, averaging seventy persons per meeting for some twenty-five meetings, a total attendance of about 1,750. Of course this is a small number in comparison with those touched by the waves of interest which have been sweeping over China and India. However, hundreds of new faces were seen in the chapels, and we have our Lord's promise that his Word will not return to him void. Perhaps a dozen new members were received as a direct result of these services.

There is great indifference to all religion among the Spanish people; but strangely enough a relentless social



HARBOR AND CITY OF SAN SEBASTIAN, SPAIN

THE GIRLS OF THE BILBAO DAY SCHOOL AND THEIR TEACHER

ostracism awaits any person of means or position, anybody with anything to lose, who ventures to declare himself openly a follower of Christ as the only Saviour of mankind. In the small villages, it may almost be said that every individual who becomes Protestant is a hero, on account of the silent persecution which he or she is compelled to undergo. Yet the net increase of communicant members during 1915 was about seven per cent, a rate two or three times as large as that of the United States.

HOLDING THE TRENCHES

Internal development is about all we can work at now in Spain, since the present appropriation of the Board, which has scarcely varied in twenty years, is just barely meeting the expenses, even with the aid of all that is received on the field, and is quite insufficient to permit us to enter into new towns permanently. To use a war-time figure of speech, "to hold the trenches is difficult; to advance to the attack is impossible." In 1915 the evangelistic work, this entire work of the churches (apart from the Barcelona colegio), cost, exclusive of salaries of the missionaries, about $9,357. Of this sum the regular appropriation of both the American Board and the Woman's Board was only $5,600. The work itself, here on the field, produced in rents from a few apartments in our buildings in Bilbao and in Santander, together with the tuition fees of the schools and the "native contributions," the sum of $3,360, or over one-third of the total cost; while the remaining $400, needed to pay all bills, came in the form of gifts from scattered sources, and receipts which cannot be relied upon to continue.

We have twenty-three workers in all, Spaniards, to whom we pay a total of $5,647, an average of only $245 a year to each, and many of these are married men with families. It was "hand to mouth" before the war; it is worse now. Only one or two complain, but a general ten per cent increase all around would be bare justice to these faithful workers. Almost all of the wives of our pastors are teaching full time in the day schools. Some of them have raised large families without missing much time from the schools. They are almost invariably far better teachers than their husbands, having had the benefit of years of training in Mrs. Gulick's school when it was at San Sebastian; whereas the pastors have had little or no special training, there being no satisfactory theological seminary in Spain. One dislikes to lose the services of these wives, even in part, from the schools; but it is only right to allow them some time to devote to their own families. This, of course,

would mean more money for new teachers to take their places, since it would be very unfair to reduce their salaries even if we released them from work half the time, as the present united wages of husband and wife are just barely enough to keep them going. In this way we could put to work at once three new teachers, at an annual expense of some $600 to $700.

In addition to all this, there are many points where we would be welcomed and could establish new work with relative ease, the way having been opened by occasional visits by our pastors. The plan with regard to such new work is to require the local people to provide the rooms and equipment, while the mission would be responsible for the salaries.

TWENTY DOLLARS AND FREEDOM

Let the spirit of one of our young teachers stand as typical of the work. His name is Antonio Diaz, and he had spent five years in a convent in the outskirts of Barcelona, which he left of his own accord, having become profoundly dissatisfied with the commercial spirit of Rome and with its spiritual barrenness.

He sought and obtained work with us, being now a teacher in the Zaragoza school, where he receives the munificent salary of twenty dollars a month, of which fourteen dollars goes for board and lodging, such as it is!

But he says that although in comparison with the convent, where he had everything he needed and wanted, his present situation is most straitened, he would not under any consideration exchange the new life, the spiritual freedom and uplift which he finds in a pure gospel, for the doubt and the mental and spiritual distress which oppressed his life while under the sway of Rome.

THE PRESSING MEXICAN PROBLEM

By Mr. LOUIS B. FRITTS, Chihuahua, Mexico

FOR five years our government, according to one's point of view, has been either trying to solve or to side-step the Mexican problem. It is an extremely difficult situation, but whatever may be the final solution of the international problem, the people will still be there and their need will be tremendous.

These five years of revolutionary activity, along with all of the evils they have brought in their train, have undoubtedly developed a new democratic spirit, a spirit of social and political equality and religious freedom never before known. The authority of the Roman Catholic hierarchy now counts for very little with the majority of the people. Such restraints as this superimposed religion did exert upon the activities of the masses have now been largely destroyed. Today the individual in Mexico is demanding the right to think and act for himself, and henceforth his religion must be the outgrowth of his own personal conviction instead of a blind obedience to outside authority.

In February of this year the Young Men's Christian Association of Chihuahua conducted a two weeks' campaign for new members. Considerable enthusiasm was awakened, and the Roman Catholic priests, becoming alarmed, publicly warned their people to have nothing to do with the movement. How their protests were disregarded is shown by the fact that more than one thousand new members were added during this short campaign, and every one of these members, in order to join, paid his fees for three months in advance.

Even two years ago it was difficult to get men into the Protestant churches, but when we left Chihuahua, in March

of this year [The Board withdrew its force from Mexico at that time, owing to unsafe conditions.—EDITOR.], we had a Sunday school of 175 members, and forty of them were in the men's Bible class. At our midweek prayer meeting we had an attendance of from 80 to 120, and fully a third of them were men. These facts clearly demonstrate that many of the people are willing, even eager, to hear the gospel truths, and as soon as a measure of law and order is restored the opportunity will be overwhelming.

A considerable number of the Protestant young men have gone into the ranks of the Carranza army and civil service, and it is gratifying to see how they have been given positions of trust and responsibility. I was connected with our Colegio Internacional, in Guadalajara, for only eighteen months, yet I personally am acquainted with six graduates from that school who are holding responsible positions, every one of them intrusted with the handling of large sums of money. This shows that the value of the education and training given in our schools is being recognized. In January and February of this year we had to refuse sixty applicants for admission to our school in Chihuahua because we were already crowded to the limit of our quarters.

According to the recommendations of the Cincinnati Conference, which our Board has already adopted, we assume the responsibility for carrying the gospel to the states of Chihuahua, Sonora, Lower California, and the northern part of the state of Sinaloa. This gives us a territory equal to New England, New York, Pennsylvania, New Jersey, Maryland, Delaware, and Virginia. In this territory we have a population of about eight hundred thousand, including some forty thousand Indians who have never been touched by the civilizing influences of the gospel. To carry on the work in this field, the different parts of which are separated by high mountains, wide desert wastes, and the Gulf of California, we have only eleven missionaries, and among these only three are men.

At present we have in this territory three stations and about twenty outstations. Just as soon as we can return to the work, we ought to establish three or four new stations and at least double our force. In the valley of the El Fuerte River, in Northern Sinaloa, there are many thousands of people and no Protestant work. Here we ought to establish a station, for the people are eager to hear and to learn. In Lower California we are doing nothing for the 52,000 people living there. Several other regions are very difficult to reach from our established stations. We ought to plan to reach every part of our field, and it cannot be done without more stations and more men.

In carrying out the recommendations of the Cincinnati Conference, it becomes necessary for us to transfer our Colegio Internacional from Guadalajara to the northern part of the country. We have just received an offer to sell us the bull ring in Chihuahua as a site for this institution. This property consists of an entire block, is ideally located for our work, and can be bought for one-half of its value five years ago. It would be a great triumph to transform this scene of so many bloody and cruel struggles into a fine Christian institution for the training of the youth of Mexico.

Just as soon as it becomes clear how the international problem is to be solved, we must begin to make definite and large plans for extending our work. In view of what we have seen during these last few months, I am persuaded that whatever may be the final solution of the political problems, we shall be face to face with a marvelous opportunity for extending the knowledge of the gospel. How to make the most of this opportunity is "our Mexican problem," a problem which the supporters of our work must help us to solve.

JAPAN'S CROWNING BEAUTY

RELIGIOUS STIRRINGS IN JAPAN

Ten years ago Japan was described as "a country prospecting for a religion." Recent events bear out this striking generalization and possibly reveal an increasingly intense religious situation. Ever since the time, not long ago, when the political leaders of Japan called the religious leaders into consultation, the ferment has gone on, and it would seem to be unusually intense at the present time. This new interest in what is to be the religious basis of Japan's life is reflected in various articles in the *Japan Evangelist*, which in the main is the authority for the news items we give below.

ORGANIZED STUDY OF RELIGION

THE Japanese newspapers, which are giving sympathetic attention to Christian meetings, report the recent organization of a society for the study of religion, the chief promoters of which are professors of the imperial universities in Tokyo and Kyoto. A membership fee is charged, and the society will issue a quarterly magazine with articles devoted to the history of religious doctrines, Scriptures, and ecclesiastical systems.

A JAPANESE ADMIRAL WORSHIPS THE SUN

The recrudescence of Shintoism among naval men is noted by one of the daily newspapers (*Yorodzu Choho*), which contains an account of the practice of one of the admirals of the navy who keeps a morning watch by worshiping the sun. The naval men are also said to be studying the ancient Shinto writings with new interest, and the curious fact is cited that men trained in naval science seem inclined to revert to the most primitive kinds of worship in order to find satisfaction for their religious needs. In this connection it will be recalled that sailors of all nations are proverbially superstitious. The admiral in question is Yashiro, commander of the Second Squadron. The description goes on: "The vice-admiral says that for ten years he has daily, in the early morning, stood in reverent attitude in a room and for a little while engaged in silent prayer toward the sun. At the beginning he worships the round circle and then feels the light of the sun falling upon his body. In this way

he comes very near to the border line where God and man are one."

SHALL CHRISTIANITY BE OFFICIALLY RECOGNIZED?

There seems to be great stirring over the new religious bill recently introduced into Parliament. An able editorial from the just quoted daily newspaper (*Yorodzu Choho*) is given at length. In this bill it is proposed to recognize Christianity, along with Buddhism and Shintoism, as one of the religions of the land. Provisions are made for special privileges and protection. Certain leading Christians of the empire have quietly held a conference over the matter, and are of the opinion that Christianity does not need any such official recognition. The protection afforded they fear will be gained at the cost of their liberty. They have the feeling that the spiritual independence of Christianity would be best conserved if the Christian religion continued to remain in its present status. The constitution of Japan guarantees that religious belief is to be free and is to receive protection, and that "the practice of religious freedom within certain limits is guaranteed as a right not to be interfered with." The editorial referred to contains these words: "If a religion cannot get on without government protection, it is evidence of loss of power essential to religion."

EVANGELISTIC AWAKENING

The three years' Christian evangelistic campaign is making steady progress. The *Japan Evangelist* reports that during the past year there have been held over 1,000 meetings in different parts of the empire, from the Hokkaido in the north to the Loochoo Islands of the south. The estimated attendance at these meetings is about 250,000, and the inquirers numbered some 9,300. The epitome of the message of one of the leading evangelists is stated in these words: "Japan has fallen upon evil ways. She is deteriorating along all lines. The old religions have not saved her and cannot. We point you to Jesus Christ, the sole Saviour." In sixteen towns and villages this message was responded to by over 800, who signed their names to cards by way of signifying their decision to become Christians. A very large number of these were young men and women, and yet a gratifyingly large proportion of the signers were "middle-aged, substantial citizens, stock warmly welcomed by the church organizer."

CHRISTIANITY FACES A TEST

As to the Christian situation in Japan, we have not seen a better summary than that of Dr. Sidney Gulick in a recent address upon the need of Christian literature, in which he says: "In the divine Providence, Japan has been brought to a unique place among the non-Christian nations. She, first of them all, is attempting to establish a civilization practically Christian. But she is attempting this without accepting either the underlying postulates or the conscious faith on which that civilization has been built. Her constitutional government, popular education, daily press, publishing houses, modern jurisprudence, postal and telegraph systems, railroads, Western industrial and commercial methods, and world-wide investigations and countless activities, are bringing new life to Japan. Who can doubt that they have important bearing on the coming of the Kingdom of God and the final triumph of Jesus Christ? Yet the attainment of this result will also depend in no small measure on the skill with which Christians present Christ to the leaders of Japan.

"Mighty forces are still in opposition. And if we cannot bring Japan to Christ—so open-minded and ready to learn the best which the West has to teach—what hope have we of Christianizing China or India? Christianity has, I believe, an opportunity in Japan such as is offered by no other modern non-Christian nation."

A GOSPEL HARVEST NEAR MIYAZAKI

By Rev. CYRUS A. CLARK

WE have just had a month of evangelistic ingathering, the best one of many in these pioneer years in Hiyuga. The leaders from outside were Messrs. Seimatsu Kimura, of Tokyo, Seizo Ahe, of Okayama, and Hajime Aoki, of Kobe.

Mr. Kimura has been likened to Mr. Moody, whom he resembles in his common sense, consecration, evangelistic zeal, vivid, forcible presentation of truth, in his ability to handle men and situations, and in his methods of work, plus the dramatic power of a Gough or a Sunday, without any objectionable antics.

Mr. Ahe is the scholarly, winsome preacher gladly heard by all kinds of people. Mr. Aoki is the singer, with rarely well-trained voice consecrated wholly to Christian service—a mutually complementary and very effective evangelistic trio.

We have had them for a full month, with intense evangelistic meetings every night, the days being devoted to addresses at the various schools and to numerous other non-Christian and Christian organizations, with street preaching from the automobile (ten meetings one day), and with making and receiving calls. Miyazaki had ten days of the meetings. The rest of the time was distributed among eleven other places, with meetings from one to three days in each. The aggregate result in the number of those who signed cards and otherwise expressed their decision to be true Christians was about 830. About one hundred were baptized, in addition to the seven in Tsuma just before the meetings. The rest await further preparation for a longer or shorter period.

Very few of the deciders heard Christian truth for the first time in these meetings. Nearly all had been instructed for some time. It was emphatically a harvest ingathering from long and diligent seed-sowing in the regular church and missionary work. The majority of those who responded were young people in the adolescent and early manhood period of life. Their decision was the sequence of the long special work for children throughout the province and came at the natural time for such decisions.

Our Hiyuga "Gospel Automobile" gave swift and easy wings to the gospel messengers from place to place, and made a pulpit for very many

THE "GOSPEL AUTOMOBILE" OF HYUGA, AND A GROUP OF GOSPEL MESSENGERS
Mr. Clark at the wheel

street-side sermons to large audiences. It was helpful in summoning the people to the meetings also, and in carrying some there who would not otherwise have gone.

The month is just over and the evangelists have gone. There is left with us a great joy over the results and a very sobering sense of the task given us to conserve these results and to help in fully establishing the faith of these 830 new Christians, and in helping their development into strong, working church members. But we are sure that God, who has thus begun this good work, will renew the strength of his workers and help abundantly in carrying it forward.

BUILDING UP THE NEW CONVERTS

By Rev. CHARLES M. WARREN, Miyazaki

This campaign was a truly wonderful one. It was by far more comparable to a similar outpouring at home than anything I have ever experienced here. Mr. Kimura's discipleship of Moody and Sunday somewhat accounts for this similarity. Some of the objectionable features were not eliminated, though some were. Now comes the tug of harvesting.

Already sixty-four of the 150 who decided for Christ in this town have joined the church. It proved that they had all been taught by others, and that this series of meetings was all that was needed for pushing them over the line. They were largely young men and women. Some are now being trained by the pastor, who has a class of the elect ladies of the town. Mrs. Warren and I have a class of ladies, some of whom are elect(ed); I have a class or two of young men. Some of our ladies are included in the six who have been gradually led through their connection with the kindergarten. The wife of the vice-governor is one of these.

Every Monday I go to Tsuno, ten miles by rail and twenty by *basha*, for a training class. There are twenty-two deciders there. We get from fifteen to twenty-four at this meeting. I also am going every other week or so to Tsuma, Sadowara, and Takanabe, all three towns being in the charge of our evangelist, Mizote. Mr. Takahashi goes regularly to two towns west; at Aya there is a fine class of school-teachers who were led for long by him and were just now pushed over. At Honjo a larger number responded, but their foundation for it was much smaller.

The head deacon of the Nobeoka church enthusiastically informed me concerning the ninety-seven of that town who had made the great decision, "We'll gather them all in." This was next to the banner church of the mission-aided churches for the number it added to its roll last year—thirty-six. They are expecting 100 this year! And this is the church whose former evangelist told me that this town of 10,000 could never support an independent church. During his régime, in several years there were almost no additions to the membership. Yet he was tremendously aggrieved when I removed him. The next year the church more than doubled under the new pastor, and they are planning to double that this year.

At Hososhima there were twenty-three decisions. This church is pastorless, but is pretty well cared for by Deacon Hidaka, a well-educated, wealthy business man, who lately became town mayor. Such a man, of course, cannot do all he might like to do in a case like this. Obi will get its new pastor, the present incumbent at Miyakonojo, in May. Some of their twenty-nine deciders will be gathered in. Miyakonojo does not offer such good prospects that its eighty will be gar-

PREPAREDNESS IN JAPAN

"Setting-up drill" before chapel at one of the Ishii schools in Okayama

nered; but Kobayashi, with its 112, will furnish a large enough quota to encourage Pastor Sugiura, whose church was recently greatly depleted by removals of helpful members to other places of residence.

BLACK SHEEP[1]

JEAN MACKENZIE'S PICTURES OF AFRICA

THIS living and magical book is made up from letters written by Miss Mackenzie, while she was in Africa as a missionary of the Presbyterian Board, to her father, a Presbyterian clergyman in America, "in an effort," as she says, "at renewing, by the expense of spirit in a letter, of the dearest of companionships." The letters certainly show an "expense of spirit," and incidentally give another example of the fact that it takes the highest to reach the lowest, for their writer is a gifted, highly cultivated woman, with degrees from American universities, who was studying at the Sorbonne, in Paris, when she decided to offer herself as a missionary. She was sent to the Cameroon country, in West Africa, which in 1904, when she went there, was just being opened up. She stayed till 1913, seeing remarkable progress in that equatorial region, which is now a battlefield.

Miss Mackenzie herself is a slip of a woman, only five feet three inches tall, showing many marks of her Scottish descent, not least of which is a certain

[1] *Black Sheep.* By Jean Kenyon Mackenzie. Boston: Houghton Mifflin Co. Pp. 315. Price, $1.50 net.

insight which reminds one of the stories of second sight. Indeed her book has an interpreting quality, so that reading it is like what they tell of crystal gazing—you see strange things and know they're true; presently you understand them; and by and by you are a part of them.

She makes you see the vivid green African forest, "trimmed" with brown streams and peopled with brown folks whose African secretiveness and subtlety change to frankness and trust as one lives among them.

Her book is full of quotable stories, of vivid word pictures, of delicious characterizations and comparisons. For instance; one night, after talking for a long time to a troop of carriers in the palaver house of the village, Mrs. Lehman, Miss Mackenzie's associate, rose to go back to her house. The men protested; they wanted to hear more of the Word of God. Why should the white woman go? Because she must go home to her three children, responded Mrs. Lehman. "Aha! she has three children. She goes to her three children!" "And," says Miss Mackenzie, "they were all as pleased as Roosevelt would be."

Some paragraphs make you see the primitive grace of the children and young people, with their lithe, brown bodies, their curious headdresses and ornaments, their decorations of leaves or grass or red earth.

Here is a school picture: "Nowadays, during half of the school hours, I teach several classes in the primer. Zambe (a man) has graduated to the primer and reads, with inexplicable pauses and with strange agitation of his arms and legs, sentences of three words each. Always his eyes plead with me not to desert him in this adventurous country of learning. Do you know, I am happy in this; that all these people are real and individual. One is clever, another is stupid; another's lips, when he recites, tremble with trepidation; another, bless her little heart! has a frightened pulse that throbs in her neck when she grapples with the chart. Who could resist such allurements, such weaknesses, such eagerness?"

Once we hear of "little Jana, the child with the sleeping sickness. . . . A matter of two weeks ago I happened in while her mother was rubbing her with oil. She was sleeping, her little face an untroubled mask, and the long lines of her young body very sweet and touching. . . . It was extraordinary to see a human creature so lost as an individual, so lost to the senses, so unresponsive and so much at peace, so like a faint drawing of a little child on an Egyptian wall—and still beautiful."

Women long for rights in Africa, too; for after a meeting where "we (ten women and the missionary) learned to pray: 'Behold me, I am a woman, Thy servant. Do with me as Thou hast said,'" and when the white woman supposed the meeting to be at an end, "an old soloist took the stage, and I tell you she made a hit. A middle-aged woman she was, with a white crash towel about her head and a bit of blue cloth about her loins; for ornament, a safety pin hung about her neck. She spoke—and with more passion than I can tell you—of the oppression of women. She was a very finished speaker and she had a telling theme. As she spoke, one woman and another and many of those who listened rose and embraced her, with beautiful gestures and deep sighs and presently staccato ejaculations, and then an uproar of common complaint. About that time, in any civilized country, some of us would have been run in; as it was, the white woman broke up the meeting."

We are not quoting the intimate things, nor the sad things—some of them are poignant—for surely any one with any imagination at all must know that "Sorrow, too, has gone that way"; but we have tried to give our readers a hint of the richness of the most fascinating human document we have met for many years.

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR MAY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1915	$15,579.18	$4,096.92	$602.28	$2,189.75	$5,000.00	$1,256.50	$28,724.63
1916	17,506.22	1,701.67	882.05	5,279.28	10,000.00	2,531.50	37,900.72
Gain	$1,927.04		$279.77	$3,089.53	$5,000.00	$1,275.00	$9,176.09
Loss		$2,395.25					

FOR NINE MONTHS TO MAY 31

1915	$200,725.12	$23,503.67	$11,508.30	$142,121.71	$27,300.00	$16,683.62	$421,842.42
1916	213,074.56	24,577.36	12,774.66	141,393.67	35,445.00	18,339.68	445,604.93
Gain	$12,349.44	$1,073.69	$1,266.36		$8,145.00	$1,656.06	$23,762.51
Loss				$728.04			

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS
FOR NINE MONTHS TO MAY 31

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscellaneous	Totals
1915	$209,780.53	$98,742.85	$9,441.75	$317,965.13
1916	206,365.39	112,765.16	8,777.06	327,907.61
Gain		$14,022.31		$9,942.48
Loss	$3,415.14		$661.69	

AGAIN I SAY REJOICE

WHY? Because the gain in our receipts continues. Every month now that shows a gain is significant, increasingly so as our year draws to a close. The month of May, which we report above, was a particularly good one, registering progress in every source of income except gifts from individuals. The churches pushed ahead by $1,927.04, the total being the largest for the month in seven years. The largest gain was in matured conditional gifts, $5,000, and the total gain from all sources was $9,176.09. Surely we can rejoice and face the balance of the year with good heart.

On account of the increased cost of the work, the budget of the Board is liable to run from $30,000 to $40,000 ahead of last year. New emergency demands are reaching us from week to week, arising from war conditions. For instance, freight shipments to foreign countries cost double what they did a year ago. It is impossible accurately to forecast the outcome at this time, but it is clear that we must register a gain in receipts of not less than $30,000 if we are to come through without a deficit. On this basis our task is to maintain the giving from now on and to increase it by about $7,000. This means hard work; but it can be done; it must be done. Let each

person who reads these words take them to heart and respond as the good Lord makes possible. There may be others in your church who will join in your effort if the matter is placed on the ground of a sacrificial service.

GATHERING MOMENTUM

An increasing number of individuals are taking a definite interest in the work of missions, and are following their gifts with a sense of partnership. Here is a telegram just handed to the desk, making an appointment between one individual giver and the missionary couple who are to be his representatives on the field. At $1,000 a year, this generous friend bears witness to his personal responsibility and makes his contribution intimate and definite through this relationship.

Some people never think of missions in terms more kindly than the impersonal weekly envelope. No wonder their interest has not been stirred into a flame! In contrast, here is another friend now completing a schoolhouse in one of the mission stations abroad. Another has sent in $200 to meet the expenses of the special evangelistic work that John X. Miller is guiding in the Madura district. Sometimes such gifts are "specials"; sometimes they go into the regular treasury of the Board to meet the appropriations. This matters not. The point is that the individual giver is weaving himself into the fabric of the Kingdom-conquest.

Nor are larger gifts infrequent. A corporate member of the Board, recently traveling in China, saw a great need and saved a whole boarding school by providing a new building. Another individual, who has already aided the Board for many years, has just completed the subscription for the building fund of the long-desired hospital in Fenchow. Dr. Watson's friends may now rejoice, for the splendid work he did in that little ten-by-twelve room is to bear fruit in the fine new hospital that will rise in the coming months.

Another friend within the last few days has agreed to finance a thirty-thousand-dollar project for social service on a Christian basis in one of our missions, which for the present we are not at liberty to name.

Such gifts are the ripest fruit of the missionary spirit. We rejoice in the increased giving through the church envelopes, but we continue to hope that every giver will come to know the joy of personal relations with his investment abroad.

THE FIFTY–FIFTY PLAN FOR INDIA

In the foregoing editorial we have not mentioned one of the most generous and interesting of recent special gifts because we wish to speak of it in more detail. At the suggestion of the donor we call it The Fifty-Fifty Plan for India. It is a gift of $10,000 for advance evangelistic work in our Marathi and Madura Missions. The sum is to be divided equally between them and is to cover a period of three years. It makes possible the occupation by fifty native evangelists of fifty new villages, and leaves enough over to build several chapels where conditions demand such a building. This good friend has dedicated his surplus resources to spreading the gospel of Jesus Christ among non-Christian people. He is willing that others shall emphasize education, medical relief, and social service, the value of which he recognizes; but as for himself, he means to stand for straight evangelistic effort.

Already this friend is supporting a large number of native preachers in Africa, India, China, and Japan. Now, on top of all, comes this India project, which because of its peculiar form is perhaps the most interesting of all. We are asking the missionaries who will have the oversight of the work to make a social and religious survey of each new village occupied, and to keep tab on the work in a definite way, so that comparative results may be

studied. Can any one imagine a higher satisfaction than that enjoyed by this liberal friend of the Board, as he watches the success of this investment in the gospel?

PLAN TO ATTEND THE ANNUAL MEETING

We desire to call attention now to the Board's Annual Meeting at Toledo, October 24–27, and to urge attendance of all corporate members. The meeting is a little later this year than usual, to avoid conflicts. We rejoice in the evidence that Minnesota Congregationalists (it was largely for them the change was made) desire the Annual Meeting fixed for a date which permits their attendance. May this eagerness prevail widely!

At the Council meetings we must tell an abbreviated story to a large number, to be sure; but on these alternate years we have our full three days. Publicity is a great necessity. The churches must know the facts, the burning appeals, the glorious results, the heroic service rendered by our foreign force. Much of this knowledge comes through the *Missionary Herald*, but still more by word of mouth, when we stand face to face with the men and women who are bearing these burdens abroad. For its own good, every Congregational church needs vital touch with our foreign work. All the members of the National Council, charged for a term with responsibility for the administration of denominational affairs, should attend these meetings in the alternate years. It is an opportunity and it is a serious duty, especially for the members of the Board. If our work is to grow, if we are to become more and not less efficient in world evangelization, to respond to the appeals which are pressing upon us from every quarter of the globe, our corporate members, now the National Council members, must take this responsibility seriously.

We shall say more about details of the meeting next month. The program is rapidly taking shape. The Toledo local Committee of Arrangements, sixteen men and eight women, are actively engaged upon their task. Toledo is one of the most beautiful of American cities and will be exhibited to American Board guests under happy auspices. What we urge now is preparedness to attend.

TOLEDO, OCTOBER 24–27

A FOREIGN MISSIONARY'S TRIBUTE TO HOME MISSIONARIES

Rev. Giles G. Brown, of Ceylon, who participated in the Laymen's Missionary conventions in a number of cities, has recently rendered his report, in which we find the following fine tribute to the home people and especially to the home missionaries:—

"The personal experiences of this trip have been very delightful. I have been meeting the best people of the world at their best, and association with them has been very enjoyable. I have met a number of old acquaintances of many years' standing. I have made many new friends whose continued friendship I crave. The memories of these old and new friendships I will carry into my work and they will be a source of inspiration. I have seen men in hard and difficult places, harder and more difficult than mine, but because they are in the more prosaic home field they share the lot of all prophets in their own land. I uncover my head to many of these men, whom I would be glad to equal in worthiness of service for the Master. I have come back with a strengthened conviction that the work of the church is but one work with many phases, or one body with many members, and that if one of the members suffer all the members suffer with it. The Kingdom of God will be established, not by putting all our emphasis on any one phase of the work, but by caring for each interest as the Master himself undoubtedly cares for each."

FOREIGN DEPARTMENT

MEXICO

Matters in Sonora

Dr. John Howland made a two weeks' trip to the state of Sonora, in Mexico, in May, and describes his visit as follows:—

"We had a very enjoyable trip over to Sonora. The only news we obtained for the two weeks we spent in Hermosillo was belated and limited. It seems to be the policy of the authorities there to keep military affairs out of sight: the troops have been taken out of the city barracks to camps in the fields, and very few were to be seen anywhere, though there are enough to meet any probable emergency.

"The experience of the past years of disturbance has taught the value of temperance, and the governor of Sonora is one of the most radical on this point. There seems to be complete and effective prohibition in all parts, and the drastic punishment inflicted on some of the first offenders against the law has prevented further violation. The great brewery and all the bars are closed, and not even mild beers are permitted. Deadly drugs were ordered to be put into all stores of alcohol, and it is sold only by druggists and labeled as poison.

"Several priests having been found to be plotting against the government, all were expelled from the state, and the good Romanists have to go out of the country to obtain the sacraments. The bell on the little church built by Mr. Crawford calls to service and to school; but it is the only bell to be heard in the city, as the Romanists prefer to keep theirs silent as a protest against the expulsion of the priests. Even Holy Week saw no especial observance. Of course some strongly resent this stringency, but the people in general seem quite contented. I visited the churches several times, and saw only a very few women at their devotions and a few children taken to the altar, although this is the 'Month of Mary.'

"Our services were well attended and the room was crowded the two evenings when views of the life of Christ were presented. Four adults were received into the church and one child baptized. Several more candidates were prevented from being received by sickness or absence from the city, as it was not known that we were going just at that time. Mr. Grijalva seems to be doing good work and to be developing well. Just now he is helping in the school, as Miss Lopez, one of the former teachers, has accepted a position in the public schools, having found it difficult to support her family on the salary the mission paid her.

"The new government is making strenuous efforts to develop its educational work, and has imported sixty teachers from other parts of the country. A 'Pedagogical Congress' was opened the day after we arrived, and I attended some of the meetings every day. It was interesting and most encouraging to see the enthusiasm of these young people, who are shaping the future of the state and helping in the reconstruction of the country. The state of Sonora proposes to spend a million and a quarter of *pesos* (silver) on education this year, which is very nearly five *pesos* per inhabitant. (A *peso* is about forty-nine cents gold in our money.) Many of the teachers have studied in the United States and at least one in ten of the sixty attending the congress is a member of some evangelical church. Several visited the mission and attended services, although the convention, with two long sessions every day and with work in committees, kept them extremely busy."

A Quiet and Workable Corner

Our lone representative just now in Mexico, Miss Lora F. Smith, at Hermosillo, is, it seems, not left absolutely alone. With her, in response to her urgent request, is Mrs. Harriet G. Crawford, who went down from California at her own charges to help hold the fort. Mrs. Crawford went to Mexico first in 1882 with her husband, Rev. M. A. Crawford, who was sent to reorganize what was then the Western Mexico Mission at Guadalajara. After a dozen or more years of work there and in Sonora, Mr. Crawford died and was buried at Hermosillo. His widow thereupon brought her four small children back to the States and set herself heroically to their upbringing and education. Now that they are able to care for themselves, she has rejoiced to be able to go back and resume the work in which she and her husband were engaged. We can imagine what comfort and assistance she brought to Miss Smith, and we recognize gratefully the help she is rendering in this emergency when Sonora, of all our field in Mexico, seems to be a calm and opportune place to work.

Mrs. Crawford writes that she is impressed with the readiness of the whole state of Sonora to receive the gospel; the priests have been forced out, so that the entire territory is ready and waiting as never before. The American Board ought to press its work there now, or get out and make room for those who will meet the need. We may think of Mexico as in upheaval and general revolt, but that part of it where Mrs. Crawford is offers one big opportunity.

THE BALKANS

A Bulletin from Bulgaria

We are allowed to quote a few sentences from a letter written by Rev. John W. Baird, of Samokov, to friends in America:—

"We get few letters from the United States and far less newspapers; the latest that has just come (March) is the *Independent* of December 6, 1915.

"Mission work goes on and all are busy. Sunday audiences are about all the building will hold. No evening services, as there is no kerosene; we have afternoon meetings.

"We are living the simple life—no table butter for a long time; not a bit of sugar in the house, nor any to be had even at 5 liras the kilo; no *white* bread, all flour from 15 to 30+ per cent higher. Maize or rice has risen or swollen to four times its regular price. Meat till lately was good and comparatively cheap. Now government has ordered that no cattle are to be killed till they are ten years old, pigs not before they are 50 kilos live weight. Thread is 2 francs the spool. Tobacco alone hasn't risen.

"We've had a mild winter—nothing colder than +20° Fahr., except November 29 and 30, when we had zero weather; at that time King Peter was fleeing through Albania. By the way, the valley of the Timok now belongs to Bulgaria. The dividing line passes just north of Prishtina and Prisrend. Just now quite a number of officers and soldiers are home on furlough, all looking healthy and in good flesh. They are proud of their sweeping victories. All Americans are in usual health."

From the American Farm, Salonica

"These are very interesting times in which we are living, here in Greece and at the farm," writes Rev. J. Riggs Brewster, early in April. "For instance, during the last week we have entertained in one way or another about fifty-seven guests from the various armies about us, Greek, French, and English, together with some sisters from the nearby hospitals.

"A week ago we had a Scotch sister here from the Scottish Women's Hospital, who needed a short period of rest. They asked if she might come for a change, and Mrs. House could not refuse, even though her house was

just about full to overflowing. Among others we have had the British chief of staff, General Howell, here for tea and for a good visit. He intimated that in the course of a few more weeks there would be an army of a million men defending Salonica and vicinity. He also said that they would not be here to do nothing.

"On Saturday last the matron of the No. 5 Canadian Hospital, Miss Wilson, came out and brought with her in an auto the head matron of all the British hospitals in this vicinity, also a Miss Wilson. They all seem interested in our work, and we are hoping that in time the interest of all these good people will bear fruit for the school and its work.

"Dr. House has helped many of the officers and men to get their little gardens started. Every headquarters must have its garden, and many of the lower officers and men have little plots of land in front of their tents nicely dug and planted with whatever seeds or plants they could get. At the camps where there are horses or mules, all the manure has to be burned or carried away, and so Dr. House has been given permission to take away as much as he could.

"Yesterday we had a unique service in the afternoon. We have instituted a change in our Sunday services, so that our afternoon meeting for the boys may be an open meeting for the men of the camps to attend. A Baptist minister from the Canadian hospital, Mr. Thorp, spoke to the boys on the subject, 'Jesus, the Guide of Youth.' About fifteen men from the hospitals and the camps came in to the meeting, and one of them sang, 'God will take care of you,' as a solo. Next week they are going to bring a male quartet.

"About a dozen Frenchmen came to listen to the singing. We are trying to get a chaplain to come out to speak to the French Protestants on Sunday. We have a good many French just below us in the aëroplane camps and in the service corps, and among them are a lot of Protestants who cannot get into the city on Sunday and so want a service out here."

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TURKEY

A Message from Trebizond

Though no news is understood to be good news, it was a warm welcome which the Board officials extended to a post card from Dr. Lyndon S. Crawford, which drifted in from Trebizond a few days ago, after long weeks of silence. It was dated "Lexington Day," which probably sufficiently concealed the 19th of April from any inquiring censor. Then it ran on:—

"Yesterday and today the Russian army is peacefully marching in and sailing in to our city. Over five hundred Armenian men, women, and children who have been hiding in the mountains and in dens and caves of the earth, and a lot of boys and girls who have been kindly hidden in the Greek and other houses, now 'kiss your hand,' and through you the hands of all who with you sent them food and clothing. We will write you later what we hope to do further for them."

Later. The Russians Enter

On June 5 came a letter from Mrs. Crawford, giving further details of the Russians' arrival:—

"For weeks previous to the occupation there had been heavy warfare to the east of us, within our hearing sometimes and sometimes within our sight. I suppose thousands of refugees passed through here. Sunday night (April 16) our governor left; Monday night the city seemed bereft. There were no policemen, practically no Turks, and no one to guard the city. It was a time for thieves to reap a harvest. Tuesday morning early, Mr. Heizer (the only active consul remaining) went on horseback to the custom house and, with the aid of a pistol, drove out a crowd of burglars and sealed the building.

SOLDIERS IN THE STREETS OF SALONICA

"Next morning a bombardment was opened on the fortifications east of the city, not too far away to prevent some shots reaching the city itself. It became necessary that those attacking should be informed that there was no army here to resist, nothing for them to fight. When the governor left, he had consigned the city to the care of the Greek bishop, who allowed his representative to go with Mr. Heizer to give this information. Bearing a white flag, they passed through the quarter where shots had already begun to fall and on toward the point of attack. We watched that white flag ascend the hill as they continued their ride (this ride occurred on Paul Revere's day), with horses at full speed, and noted that when they reached the summit of the hill where the flag could be seen by those on the attacking ships the firing stopped.

"That was the end of it! The Russians could hardly believe that Trebizond had come into their hands without resistance, but investigation convinced them, and that afternoon the Russian army entered the city, warmly welcomed by the remaining population. Already Armenians who had been in hiding all these months in the woods and in houses had begun to appear. During the days since hundreds of them have come to light.

"You cannot imagine the change in our city during the eleven days. The harbor, so long empty, is full of craft of every description. Russian money circulates in the market. The streets are alive with soldiers. A Red Cross contingent has charge of the hospitals. In an open field opposite our house (on a side street) a wireless telegraphic apparatus has been placed, and we hear the humming day and night.

"Our house has been a rendezvous for Armenians and we have been in confusion and disorder. With the incoming of so large an army, there is just now great difficulty to get food supplies. We hope this condition is only temporary. An Armenian committee from Russia is taking charge of remaining destitute Armenians, both children and adults. Although we have overdrawn aid in hand now, it is what relief has been sent that has kept many alive in the woods this winter."

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Right from Erzroom

Rev. Robert S. Stapleton, for nearly twenty years in American Board work at Erzroom, Eastern Turkey, has just reached America. He was in Erzroom all through the siege, and was there when the Russians took the city on February 15. Mr. Stapleton's relations with the Turkish governor of Erzroom had always been friendly. When the Turks decided to evacuate the city, the vali came to Mr. Stapleton and asked if he would intercede with the Russian commanders on behalf of the Turkish population, inasmuch as they had had no part in the fighting or in the persecution and deportation of the Armenians. Mr. Stapleton said that he would gladly do so.

The Turkish army began its retreat on Monday; on Wednesday the Russians arrived. The Stars and Stripes were flying over the Stapletons' house. The Cossack officer, who with his small guard rode in first, saw the flag, saluted, entered the house, and asked for the American Consulate papers which were there. After a few minutes of friendly conversation he wrote his name in Mrs. Stapleton's visitors' book and went on, saying he had much to do.

As soon as possible Mr. Stapleton secured an interview with the commander of the approaching army and stated the case of the Turkish citizens left in the town. The general made no promises, but agreed to consider the case. As a matter of fact, no slaughter of the common people took place and there was very little looting. The Turkish soldiers, however, had taken most of what was available. It was reported later that it had been the Russian plan to clear the city of all its Turkish population, and that the general had declared that the representation made by the Americans changed his determination.

Only Thirty Left of 20,000

Out of 20,000 Armenians who had lived in Erzroom, only thirty persons were left alive when the Russians got there. Twenty-two of this thirty were in the Stapletons' house and under their protection. Of twenty-eight Armenian teachers and helpers in the mission work of the American Board, only six are known to be alive. Several times officials of various ranks came to the mission compound and demanded the Armenians there or the property which departed Armenians had left in the mission's custody; but always Mr. Stapleton was able to stand them off, saying that only on order from the governor himself would he give up a thing or a person, and the order did not come.

As to the Russian attitude to the Turks in the city, Mr. Stapleton describes it as just and kindly. The present mayor of Erzroom, appointed by the Russians, is a Turkish pasha, formerly associated with Sultan Abdul Hamid, but exiled to Erzroom by the Young Turk Party after the downfall of Abdul. There had been no Germans in Erzroom, except the German consul, for many months before the city fell. One of the Board's mission residences is now occupied by the Russian corps commander as staff headquarters; the Girls' Boarding School building is used for headquarters for the commissary and secretarial departments. The Americans' hospital building, a small structure, is used for sleeping quarters for some of the staff, etc.; while Mr. Stapleton's own house is occupied by a Russian official, who took over the

servants, etc., and undertook to be responsible for the safety of valuables stored there. These buildings were offered the Russians rent free for the next few months, as it seemed imperative for Mr. Stapleton to bring his wife and children home, and there would be no Americans living on the grounds.

Mr. Stapleton expects to go back to Erzroom in October. Some one asked him what he would do, since the Armenians were gone. "Open schools for the Turks, learn Russian, be responsible for the valuables which the deported Armenians left in our charge, and look after our mission property and affairs," was the prompt reply.

What's Standing in Van

Under date of April 19, Dr. F. W. Macallum, formerly of Constantinople, but now at work with the Armenian and Syrian Relief Commission, writes as follows:—

"Mr. Gracey and I arrived in Van last Saturday, *via* Khoi. The first thing we did after our arrival was to go over the American premises. As we entered through the gate, strains of Russian music fell on our ears. The Russian soldiers were having service in our church. They have used it ever since the Russian occupation as a military church, and so have protected it from injury. The mission compound here is large, containing some fifteen buildings. Of these there are now left the church, two native houses, and a building used as an industrial center. In addition, the kindergarten building, the old boys' school, and the stables are standing, but have been more or less destroyed—windows broken, doors carried off, etc. In several places the outside wall was broken down and all the rest of the buildings burned. The walls are for the most part still standing and probably the lower part could be used again.

"We called on the governor, who received us very cordially and told us we were at liberty to do whatever we wished to our property. We also saw the general in command, who was just as friendly as the governor. Monday morning we got workmen and began to repair the outside wall, to clean up the premises, and to empty the filth accumulated in the houses still standing. This work is still going on well. We are not able to get oxen or wheat here, as both are needed for the army."

VILLAGE REFUGEES ASLEEP AT VAN

FIGHTING MEN IN THE TRENCHES AT VAN

Through the Furnace

Rev. S. G. Wilson, D.D., the Presbyterian missionary from Persia, who is now chairman of the Armenian and Syrian Relief Commission from America, has just sent to Dr. Barton a glowing tribute to the Armenian Christians who were connected with the Board's work in Eastern Turkey. We are printing the greater part of Dr. Wilson's letter, both because of its intrinsic interest and because it may bring a message of hope to some who have lost track of their friends in Turkey. The letter is dated from Khoi, Persia, and begins:—

"I have been waiting for an opportunity to write you something about your Protestant people, who are refugees in the Caucasus. I have met them everywhere. They are widely scattered. They have suffered greatly. Some of them have been in great straits, but they are sustained by their faith and buoyed up by hope. They have the comfort of God concerning their friends who have departed to the 'better country,' and confidence in the Providence which will yet lead them to their old homes. Of some of them I can give you a personal word.

The Pastors

"The pastor of Van, Badveli David, has gone to Tabriz as pastor. Pastor Arshag, of Gomatson (Van), has settled as preacher in Karakala (Caucasus), where there are fifty families of Protestants who have remained from before the former Russo-Turkish war. They have provided him a salary. The pastor from Tadsveran, Basen (Erzroom), is settled at Sanieen and has eight or ten families of his congregation about him.

Evangelists

"The evangelist, Hacob Modayan, was engaged in relief work in Etchmiadzin, in connection with the Armenian Committee. Now he is in Persia, buying cattle and grain for our committee. The evangelist, Der Gugasian, died in Tiflis of disease, and his wife in Baku. The son Aram, who was a teacher in Van, is a teacher in a Baku orphanage, where 420 refugee children are kept.

Preachers and Devout Women

"Melek Baghdasarian, a preacher in Bitlis, died in Tiflis. Armenag Shushansian, the preacher at Arjesh, was taken from the boat and slain at the outbreak of hostilities, while on his way to Van. We found the widow living in the same compound which we rented for a workshop in Erivan. There she was, earning bread for herself and little boy by working as a servant. Another widow of an Erzroom preacher was in Erivan, old, feeble, and rheumatic. We were able to help her and tried to put her in communication with her sons in America.

The Teachers and Their People

"I met many graduates of the schools, both boys and girls. Many of the teachers are engaged by the Armenians of the Caucasus in various ca-

pacities, often in the relief work. One is efficient on the Relief Committee for Van; one is clerking for the Philanthropic Society of Tiflis; quite a number are teaching in the orphanages of Baku, Tiflis, Erivan, Dilijan, etc.; many are teaching the children of the refugees in widely scattered towns. One among many who succumbed to the distressful surrounding of the refugees was Khachadur Levonian, principal of the girls' school in Van, an author, antiquarian, and noted correspondent. His family was ministered unto.

"In making the rounds of a village or of a city tenement, filled with refugees, I would here and there see light breaking out on the sad, worn, troubled faces, and be greeted with friendly smiles. Then they would recount to me their experiences in Van, in orphanage or school, where the ministry of the missionaries had reached them in times past. One would say, 'I was one of Dr. Raynolds's orphans'; another, 'I was a nurse in Dr. Ussher's hospital'; another, 'I taught for Miss Rogers or Miss Silliman.'

"Several families of Protestants we found in the soldiers' barracks at Erivan, where 400 were huddled together. In one room were four families of seventeen persons. Two of these families were Protestant. The husbands and fathers had died in this miserable place, with straw on the damp ground for their beds. We saw to it that the survivors were helped to a better condition.

A Great Deliverance

"Amid all the stories of loss and death, occasionally a tale of wonderful deliverance would be heard. In one of the barracks, after passing many refugees, I addressed a man and inquired: 'Where are you from? What was your work?' He answered: 'I am from Van. I was a cook for the missionaries.' And he catalogued the names from the beginning. Evidently Mukhetar had fed most of them. His story was remarkable. Two of his children had been lost in the flight. Four children and relatives had sickened of typhus. The oldest boy had become a volunteer soldier. But, thank God, the children had been found, the sick had all recovered, the son was safe from the dangers of war. I gave relief to Mukhetar by furnishing an outfit that he might make cakes and sell them in the street; and to his brother, an artist, that he might buy paints and start in his profession. Their sister was usefully employed in charge of one of the clean and well-ordered orphanages of Erivan. These and others of the Van Protestants were met in the Erivan meetings. There a small congregation of evangelical Christians furnished the nucleus around which gathered the refugees for worship. The pastor had just been granted by the viceroy, the Grand Duke Nicholas, a written permission for the meetings and author-

CHINESE CHRISTIAN CHURCH, TIENTSIN

The Union Church, organized, supported, and conducted entirely by Chinese; its meeting place is the American Board's city chapel, an historic spot in the North China Mission

ization as pastor. One of the trustees of the Van church, Karabed Agha, was acting as an elder for the brotherhood in Erivan. During these months he has helped me in the work of distribution of relief, and now returns to help in the work of restoration.

A Heartfelt Tribute

"As a missionary of another Board, I wish to bear testimony to the worth of the work of the Eastern Turkey Mission as evidenced in the refugees. The fruit has not been utterly destroyed. Much seed remains, and it will either be replanted in its old field or bring forth a harvest in the future under the shadow of Mt. Ararat. I should add that among the prominent workers in relief of the refugees are Dr. Boyajian (Azgabedian), son of the long-time civil head of the Protestants of Turkey, who has come from America for hospital work, which he is now doing in Salmas; and Professor Minasian, who after editing for some months the *Van-Dosp,* a weekly in Tiflis specially devoted to the interests of the refugees, goes back to Van as one of the Executive Committee on Restoration."

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CHINA

"Arousal to Service" in Tientsin

The churches in our mission stations often show a wisdom in dealing with their problems which could well be used as an example by institutions at home. Rev. Robert E. Chandler, of the Tientsin station, sends a happy account of some recent events in the Hsiku church of that station and of the revival meetings which followed it. He says the trouble "was caused by currents and eddies and rank gas which have circulated among us for a long time," and it seemed as if the church body would go to pieces.

"But now," he writes, "at Hsiku we are all hope and plans and activities. What has brought about the change? It would be difficult to describe all the factors, but the chief person is Mr. Chang Po-Ling. Back in December I told him once merely that we were in a bad way here, and asked him to pray for the church. But he is one of the men for whom praying means also working with all his might.

Curing a Church Quarrel

"Before long he was appealed to to come out here and help adjust the strained matters of the church—appealed to from several sides, including some men who had brought most of the trouble. He responded splendidly; spoke of his baptism by Dr. Stanley here seven years ago and of his desire to help his 'root-church.' Mr. Chang's way of getting out of the bad hole we were in was to do something big and hard; namely, to go at one leap to self-support. He said: 'We had a grant from the American Board last year of eighteen dollars a month. Why not drop this polly-wog tail and assume our whole budget of forty-five dollars? We can do it if we will.'

"The church is falling in line and working in good shape. It voted cordially to invite Mr. Shih, the pastor, on the new basis, and raised his salary a little; and it is meeting other obligations squarely, such as appropriating nearly fifty dollars for improved Sunday school equipment for this year, where thirteen dollars was haltingly paid last year.

In Line for a Blessing

"You will judge we were right in line for the 'Arousal to Service Meetings' which came along for eight days in February. These were organized and managed by the Tientsin Christian Union. Mr. Chang Po-Ling has a large part in that too. The Union includes all the churches and the Young Women's Christian Association and Young Men's Christian Association. All worked together unselfishly; there was no advertising of a nature to attract the curious crowds; all was done in the

churches and through the personal work of Christians.

"We had about as many as we could handle. The two speakers were Mr. Cheng Ching Yi and Mr. Wang Shan Chih, from Shanghai. First for five days Mr. Cheng concentrated on the Christians or their friends in the circle. The Young Men's Christian Association was full (530 seats) on the first day and on the last, and there were only thirty or forty less on the other three days. It was a steady-going crowd. Hsiku women with bound feet walked one or two miles day after day.

"On the last day of this series cards were given out for registering decisions actively to serve in the church. The promises were: To join a Bible class; to call upon church members for comfort or exhortation; to hold family prayers daily; to make or increase a subscription to my church; to keep 'a whole Sabbath'; to do some social service, etc. Four hundred cards were handed in. The London Mission led with ninety-one, but our people were third with seventy-nine.

In the Spirit of Wesley

"All through the meetings there was registration of all who came; a kindergarten teacher took all the children for play and meetings into a separate room, which was a great help to the mothers. The last three days we moved to the biggest church—the new Wesley Church—and these meetings were for the non-Christians, to be brought in by the aroused servers. That church is not so near the center, but we must have had 650 twice and about 800 the last day. The decisions were of a kind that can be followed up readily, and I think that we shall have the energy to do it in Hsiku. The Sunday school work helps; there are now twenty boys and girls acting as teachers. We have a separate normal leader and class for kindergarten, primary, junior, senior, and adult departments. Miss Sewall has from one to two hundred children, Sunday afternoons, in the kindergarten and primary departments.

"One other thing: In the church organization there is a Council of ten members, which may *not* include preachers, men or women, Chinese or foreign, although these are likely to be invited to the deliberation at any or every meeting. Mr. Chang Po-Ling is elected the president of this Council this year, and he holds the similar position in the Independent Chinese Church."

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Reaching Strategic Men in Taiku

Rev. Wynne C. Fairfield sends the following thoughtful study of the evangelistic situation in his city. He says:—

"Taikuhsien is a city where the almighty dollar is pursued unrelentingly. Out of 16,000 people within the walls, 12,000 are in shops of some sort, ranging from banks to carpenter and shoemaking shops. Many of these business places, particularly those engaged in banking, of which there are more than thirty, are in constant intercourse with their branches throughout the country. Some of these places, between which and Taikuhsien there is a steady stream of traffic and influence, are on the Mongolian border, and places beyond in Mongolia; Kalgan and its tributary outposts in Eastern Mongolia; Mukden and elsewhere in Manchuria; Tientsin, Peking, Hsüchowfu, Nanking, Soochow, Shanghai, the tea regions; Foochow and Canton, in the coast provinces; Ch'angsha, Hsianfu, Chinese Turkestan, and Tibet. It is thus evident that the city, while comprising with its suburbs only 25,000 people, is a place of influence out of all proportion to its size. In years past rightly called, with two neighboring cities, the banking center of China, in the present commercial reorganization that preëminence has been lost; but there is still much capital represented, and its influence is far from being at an end. In our field, the city is also

of critical importance, as it is the principle of most Chinese in business to leave their families in the villages and themselves live in the city for most of the time, returning once or twice a year for visits. In proportion as we can win the city, we shall be sending out waves of influence with every man who goes home for a vacation.

Business Customs

"The organization of the shops heads up in the manager, who is responsible for the business to the owners or owner. Under him, in distinctly subordinate positions in most cases, is a hierarchy of submanagers, accountants, and clerks. Many of these clerks are now on pitifully small salaries, in the hope of working up in the business and ultimately of being promoted to well-paid positions in the branches. The shop opens at daybreak and stays open as long as there is any business at night, generally until the second watch, or about ten o'clock. The force of clerks is under strict discipline, allowed to go on the street only with permission from the managers, either for business or attending theaters occasionally, when they are near enough to allow all the clerks to attend different performances. To this strict discipline is due the fact that in a city of this character the amount of immorality is reckoned at only eight per cent. But it is just this discipline, good in itself, that presents the problem of reaching the business men of the city.

WHERE THE MARTYRS FELL AT TAIKU

Impression as to Christianity

"When a man comes in touch with Christianity and wishes to find out more about it, he naturally wants to go to church, or else to visit our city chapel. In order to do this, unless he can sneak in when sent on an errand, he must get the permission of the manager. In general, the managers have the impression that for one of their clerks to be a Christian means that he is useless one day out of seven, that he will not join in the shop-worship of the gods, and that he is apt to develop principles at variance with the rule of the shop, spoiling discipline and probably leading other clerks into similar practices. Consequently a clerk who shows leanings toward Christianity is a marked man, and is apt to be dropped from the force at the next convenient opportunity.

"For instance, last September the assistant manager of a manufacturing

hatter's shop, who had been employed for twenty years, became interested and registered as an inquirer. It was gratifying to note that when he came to church, as he did with a great degree of regularity, he almost always brought one of the clerks with him, and we were very much encouraged to have two of the men take the same step three months later at Christmas time. But at the close of the Chinese year, when clerks are taken on or dropped, not only the clerks but also the assistant manager were dropped, on the ground that the business of the shop was not sufficient and the force had to be cut. But aside from the suspicious circumstance that just these three men were chosen, it has since been learned that the manager told the neighbors that it was done because these men had turned Christians. Such a case, and it is not an isolated one, cannot be handled by compulsion on the ground of persecution, but it enforces the claim of work directly planned for the heads of the city shops.

Using Printer's Ink

"For the last two years we have been making a monthly distribution of tracts in the 855 shops of the city and suburbs. These have been well received on the whole, but in the larger shops it is very doubtful if they have been seen at all by the managers, as they are largely, in the nature of the case, handed in at the front counter, and the manager is inaccessible. Owing to limitation of funds, which has somewhat determined the class of literature, it is perhaps doubtful whether this appeals to the higher class of managers when seen, though it is well enough suited to the clerks. The case just cited makes it clear that even a man as high in standing as an assistant manager is likely to be dropped for the profession of Christianity, and that means that we must win the managers and the owners. I have arrived in the last few weeks at the conclusion that the best way to do this is to work through literature and the post office along the lines laid down by Mr. DeHaan in Shantung. In this way we stand a fair chance of influencing the men 'higher up,' and I believe that with our present situation an amount invested in literature of this sort would count for more than an increase in the preaching staff or the opening of a new preaching chapel. We have a staff adequate to do the follow-up work and also to do the writing work in connection. If we could have 400 copies of the Chinese *Christian Intelligencer* (costing about $225, gold) for the first year or two, and an equal amount for other high-class literature in following years, we could reach the leading managers of the city."

MICRONESIA

Japan's Rule at Jaluit

In our June number we quoted several letters from missionaries in the various islands of the Marshall and the Caroline groups of islands, among them one from Rev. Carl Heine, who in normal times is located at Ailinglaplap, but since Japan took over the Marshall Islands is living on Jaluit Island. A later letter from Mr. Heine, just received, gives a glimpse of the quiet, systematic progress the Japanese are introducing into the island life. He says:—

"The Japanese government school was opened recently at Jebwar, on this island, and all children from seven to thirteen years of age are required to attend. At present there is school during the morning hours only; later, school will be held in the afternoon, also. I have requested that we be allowed a certain time each day for religious instruction, such as we gave the children when they attended our schools. I have received no answer as yet. I have also asked that we be allowed to give daily Bible lessons to all above school age who so desire, and

I expect a favorable response to this request.

"Regular church services and prayer meetings are not interfered with, but by government order the children are required to be present and will participate in sport and exercises after 5 P.M. on Sunday.

"In comparison with those places included in the war area we are indeed fortunate here, for not a single life has been lost. If the contending European armies were as temperate and moral as the armies here, what a different fate the fleeing Belgians and others would have had to tell!

"Last year, at intervals, we had numerous distinguished visitors from Japan. I met, among others, an admiral, the aide-de-camp of the emperor; also Baron Yasuki Tago, a member of the House of Peers, whose unfailing courtesy will always be pleasant to recall; professors, scientists, journalists, and others came by almost every steamer during the summer months.

"We are making great progress in civilization since the occupation. We have now a high pressure wireless station at Jebwar, communicating continually with Truk and in favorable weather with Japan. The lagoon has been accurately surveyed and charted by one set of men; while another party, by astronomical observations and by the aid of the wireless, has determined the position of the island to a second. Investigation relating to the gravitational variation of this part of the earth has been made. Everything is done thoroughly and accurately and without ostentation. Miss Hoppin is still at Jaluit."

INDIA

The Surgical Building at Kodaikanal

It is a pleasure to print pictures of the outside and the inside of the new surgical ward at Kodaikanal, the vacation place for the missionaries in Southern India. Heretofore there has

THE NEW SURGICAL BUILDINGS AT KODAIKANAL

Dr. Van Allen, of Madura, stands in the doorway. Nurse Rebentisch on the steps below. The nurses' home is in the building at the right

been no suitable place for the performing of any necessary surgical operation, although hardly a hot season passes without the need of such a place.

THE CLEANEST SPOT IN INDIA

Interior of the operating room, Kodaikanal. Note the tiled floor, walls treated with enameled paint, and the paneled ceiling. The equipment is also capable of thorough sterilization

The main building consists of operating rooms, ward, and sterilizing room. A second building of two rooms accommodates the nurse. The material of the walls is rubble, while the big window lighting the operating room is of plate glass, in spite of the difficulty in bringing so large a plate up the 6,600 feet to this hilltop. The formal opening by Surgeon General Bannerman, of Madras, took place on April 19 last year. The surgeon general had a good deal to say about his pleasure in dedicating a building free of debt, an event which was rare in his experience. The site for the structure was the gift of our Madura Mission, while the cost of buildings and equipment was raised by popular subscription and a grant from government.

The plant is for the use of visiting doctors and their patients. The management is in the hands of a committee of five, on which government is represented.

The Kunabis Again

Some six months or so ago Rev. Henry Fairbank, of Ahmednagar, spoke in our columns of the turning among the Kunabis, the farmer class of the Deccan, toward Christianity, and of the deputations from this people which came to him asking if it would be necessary to give up caste in order to become Christians. A letter recently received from Mr. Fairbank carries the story of the Kunabis yet further. He writes:—

"It has just been my privilege to attend a session of a great conference of the Kunabis, who have come here from all parts of the land to consider ways and means of helping their boys and girls to get an education. The delegates and visitors come from long distances and represent a tremendously powerful section of the community. The ruling chiefs of Central India and also the Gaikwad of Baroda belong to the Marathas, and they are all getting awake to the fact that their people are behindhand in the matter of education, and that therefore they do not get along with their farming as they should and the money lenders plunder them as they wish. Representatives were sent to this conference from these chiefs of Central India, and then there

INDIAN CHRISTIAN MUSICIANS IN EVANGELISTIC WORK

The drummer is also singing

were present men of all parts of this immediate vicinity and from Bombay and Poona, from Kolhapur and so forth.

A Progressive Rajah

"I should have added the name of the rajah of Kolhapur to the list of

these influential chiefs. This chief is a very wide-awake man and is doing his best to break away from the control of the Brahmans, politically and socially and religiously, and for that reason there have been attempts in the past to rouse sedition in his territory and to use bombs against him. Those attempts all failed, and nowadays there are no stirrings of that kind in this part of the country. I considered it an honor to be asked to address the conference this afternoon, though I regretted that I did not have time given to me to prepare something worth while. They came to me and asked me to say something after I got to the place and about fifteen minutes before I had to speak.

"To me a very interesting part of the program was the address by an educated woman of the Maratha caste. She had great self-possession; her voice was clear, carrying farther than some of the men who spoke; and her language was also very excellent. I think Marathas living one hundred years ago would have sat up and rubbed their eyes to have a woman come forward and address them the way this one did. The fact that these Marathas are interested in the education of their boys has been brought home to me by the fact that both Dr. Hume and Mr. Felt are asking me to take a number of Maratha boys here into our dormitory, and to make arrangements for their food separately from the other boys. We already have some here and we shall do our best to have them come.

The War's Effects

"The work of the school is going on as usual. The numbers were never larger than they are now. I suppose that is true of all schools. The difficulty is to provide accommodations that will be suitable. This is true of the literary department of the school. The numbers in the industrial classes are about the same. We could increase that side if we had the money to support the boys. The war is reducing the grant to the high school by one-fifth for the current year. That means about two hundred dollars. I have not heard of the amount that we are likely to get on the industrial side, but that will also be much less, I fear, than last year. In one way the war has favorably affected us. Blankets are expensive and hard to get, for every blanket to be had is being sent to the front; so that the cloth which we make that the people use for blankets is selling well. A large stock left over from last year has gone, and every bit of cloth that comes off the looms now is snapped up as soon as it is finished. These are the secular parts of the work, but they are essential, for we have to find money for salaries every month and money to pay for other things."

THE PORTFOLIO

The Black Sea

If the Black Sea lacks the charm of its southern neighbor (Marmora), its physical features are on a scale befitting its greater size, and it forms the natural outlet for a territory of far vaster extent and commercial importance. Into it pour from different points of its low, northern coast four of the greatest rivers in Europe—the Danube, the Dnieper, the Don, and the Dniester—all of them longer than the Rhine and exceeded in length only by the Volga. Our own Mississippi, of course, is longer than any of them, having a course of 2,616 miles, while that of the Danube is 1,725.

Its greater depths—which are very deep indeed, sinking to 7,000 feet—contain no discoverable form of organic life, which does not prevent it, however, from harboring an astound-

ing variety of fish. Like the Mediterranean, the Black Sea is also tideless, or imperceptibly tidal, and a strong surface current flows out of it through the Bosporus, another one returning at a lower level.

Upon the eastern end of the Black Sea abuts the noble range of the Caucasus, loftier than any other in Europe and not unworthy to compare with the Rocky Mountains, the Andes, or even the Himalayas.

In contrast to the generally flat northern shore, the southern is a series of high and broken scarps that hold up the plateau of Asia Minor. These are largely wooded. In natural harbors the Black Sea is not well provided. In fact, the only landlocked anchorage is found in the Crimea.

But the Russians, the Roumanians, and the Bulgarians have improved their various ports, and from them lines of communication radiate by land and sea to every part of the world, tapping the great wheat and oil fields adjoining the Black Sea and the rich agricultural regions of Transcaspia. The Turkish coast is still innocent of harbors or railroads, although it does a considerable trade in foreign bottoms. It is one of the principal tobacco-growing districts of the world, besides exporting wool, gums, nuts, and other natural products.

Until 1774 Turkey was able to bar the Russian flag from the Black Sea, just as Russia bars the Persian flag today from the Caspian. The Treaty of Akkerman renewed and enlarged in 1826 the right of navigation of the Russians, and in 1833 the Treaty of Hunkyar Iskelesi bound Turkey to close the Dardanelles to foreign ships of war. This principle the Powers agreed in 1841 to respect, though that did not prevent their fleets from entering the straits to participate in the Crimean War.

The Treaty of Paris, which followed that war, declared the Black Sea neutral and closed to warships of any nation, including Russia; it also made free and put under an international commission the navigation of the Danube.

Russia, however, took advantage of the Franco-Prussian War to repudiate the clause of the Treaty of Paris relating to her own warships in the Black Sea; and her successful war against the Turks brought her, a few years later, within sight of the realization of her old dream of a free path to the ocean. But the British fleet took that occasion to enter the Marmora and to anchor off the Princes Islands, while the Russians camped at San Stefano; and the subsequent Treaty of Berlin further dashed the Russian hopes.

Since that time the case has remained more or less at a standstill, except that in 1891 the Russians obtained for their so-called volunteer fleet, which in reality are transports and auxiliary cruisers, the right to pass the straits. Otherwise the Turks have allowed no foreign man-of-war to enter the Marmora unless under rare and special circumstances; and not only do they exercise surveillance over the traffic in the straits, but twice during recent years they have closed the Dardanelles to navigation of any kind.

From "The Gates to the Black Sea," by Harry Griswold Dwight, in "The National Geographic Magazine."

The Rum We Send to Africa

I witnessed in the town of Dondo, Angola, at the head of navigation of the Quanza River, the process by which trade with the native is made a farce, and his life forfeited as well as his produce. It was an unusually fine season for the rubber trade, and large baskets were brought down from the interior by thousands of natives arriving in large companies, entering the town in single file, singing as they came. The first act of the trader was to get as many of these as he could into his large yard, and give them rum and a present of some sort. Drinking was

followed by drunkenness and drunkenness by frenzy, and in this state the poor wretches were allowed to march in companies, dressed in flashing colors, carrying guns and brandishing knives along the street in wild mock fights. Then came the weighing of their valuable rubber with a falsified balance, their payment partly in rum, and their dismissal—each stage lubricated with rum.

I went back to the interior from that town, and having shortly to return to the coast, I saw the narrow trail lined on either side with many shallow graves, covered over with brush and marked by a stick from which floated a rag from the clothes of the poor wretch who laid his drunken and exhausted body down to rise no more. And this was the return for that rich product which might have furnished means for developing many a happy, sober, native Christian village, a consummation made impossible by rum.

Rev. W. P. Dodson, missionary of the United States M. E. Union Board in Southwest Africa.

THE BOOKSHELF

Bahaism and Its Claims. By Samuel Graham Wilson, D.D. New York: Fleming H. Revell Company. Pp. 298. Price, $1.50 net.

"Bahaism and Its Claims" has come out not a day too soon. In April, 1912, Abdul Baha Abbas arrived in the United States, where he posed up and down the country, for nearly eight months, with white turban, flowing Oriental robes, a long white beard, and hoary hair. By the aid of private press agents he attracted considerable attention and found access to social and theosophical clubs, colleges, historical and peace societies, and even to churches. Few who saw and heard this propagandist, who spoke as prophet, priest, and deity, have any conception of what Bahaism actually is in its Oriental home.

The author of this book has lived almost a generation among Bahaists, where their true character cannot be concealed. No American is better qualified to tell us exactly that for which this cult or new religion actually stands when it is not masquerading before Western religious neurotics who require the stimulus of the occult and the glamour of Oriental mysticism to keep them assured that they possess a spiritual nature. This is the most thorough discussion we know of the origin, claims, content, doctrines, practices, strength, and failures of this religious imposition, the destroyer of faith and the champion deceiver among all religions.

Before Westerners, the Bahaists claim that they are the exemplars to the world of love and harmony and the embodiment of all virtues. In the East the history of their brief career reeks with excesses of every character, including assassination. Their history in their native haunts is a bloody one. What else could one expect from a sect that whatever its followers do is regarded as above criticism; when Bahai missionaries claim that they have the divine right to slay, if it seems to them necessary to do so?

This book, written by an expert out of years of living amid and study and observation of the thing he describes, will be an eye-opener to those who have exalted Bahaism as a new faith of peace and love, and to the preacher of which they have opened their platforms, churches, and homes, verily believing they were helping on the cause of righteousness in the world.

J. L. B.

The Mikado: Institution and Person. By William Elliot Griffis, D.D., L.H.D. Princeton University Press, Princeton, N. J. 346 pages, including index. Price, $1.50 net.

This is an historical account and an interpretation, based upon personal observation in Japan at the outset of

the new era, upon audiences with the late emperor, upon years of study of the subject in feudal as well as in constitutional days; and it is a reflection of a familiarity with the atmosphere and present-day forces of Japan which could only come to a non-resident through much reading and through intimate relations with the Japanese visiting America.

Dr. Griffis, while showing his pro-Japanese tendencies, is nevertheless just in his utterances. He does not hesitate to criticize where criticism is due and to speak boldly whenever occasion demands it. For example, he says, "The doctrines of Mikadoism, when abused, have cramped the view and narrowed the intellect of the Japanese, both as individuals and as a nation." Yet the author believes that the secret of Japanese unity and power lies in Mikadoism. "The Mikado is the living symbol of all that is glorious in the history of everlasting and great Japan. His person embodies the nation's memory and the people's hope."

In particular, the book is an exaltation of the late Mikado, Emperor Mutsuhito, who, the author believes, was one of the greatest men of all times, a leader who "deserves to stand in the line of great emancipators like Lincoln and Nicholas as one who has lifted up two classes of his people that, as a separate race, were deemed outcast from Japanese humanity," and as one who "unified the nation."

Dr. Griffis speaks of the serious problem in Japan due to the apparent conflict of Mikadoism and Christianity. "How to reverence the Mikado according to old-time pagan notions and yet to give unqualified loyalty to Jesus, his spiritual Master, is even yet a vital problem to many a native Christian." Probably, according to the author, the feeling of the overwhelming majority of all Christians in Japan who pray daily for their august ruler is that the Mikado may be, by conviction and practice of life, a sincere and humble follower of Jesus, and thus may uplift, bless, and lead the nation by force of Christian example.

The Japanese will probably always be hesitant to embrace Christianity in its purely European form, but meanwhile "true religion under the irresistible influence of Jesus, the Samurai of the ages, and in spite of friends and enemies, moves more and more the heart of Japanese humanity."

E. F. B.

Legends of Gods and Ghosts, collected and translated from the Hawaiian by W. D. Westervelt. Boston: George H. Ellis Co.; London: Constable & Co., Ltd. Pp. 263. Price, $1.75 net.

Full of color and romance is the Hawaiian mythology, which, like most myths, has developed from an observation of natural phenomena and an attempt to interpret and give a soul to the wonderful events of the seasons and of the surroundings of daily life. Usually these legends are beautiful and happy, but occasionally a poison tree or a cannibal ghost appears; often there is a historical basis for the story, which has been enlarged and made more beautiful and, maybe, more symbolical.

Twoscore or more legends are included in this volume, with a number of interesting and appropriate illustrations, among the latter being a couple of colored plates of the brilliant Hawaiian fish.

Mohammed or Christ. By Rev. S. M. Zwemer, D.D., F.R.G.S. New York: Fleming H. Revell Company. Pp. 292. 12 Illus. Price, $1.50 net.

Any book from a student of Islam cannot fail to be of interest at this time. Any book from Dr. Zwemer's hand always commands attention. This latest book, "Mohammed or Christ," is not entirely new matter, but is made up in part of articles which have appeared in magazines or reviews. It does not contain much that is new, but is a rearrangement of material upon the subject of Islam, pointing to the conclusion that present conditions are conspicuously favorable for concentrating upon Islam the combined forces of Christendom. Every one of

the fifteen chapters contains material of vital interest to the student of Mohammedanism, while from beginning to end the call is sent out to the Church to arouse itself for conquest.

The Second Missionary Adventure. By Warren H. Wilson. New York: Fleming H. Revell Company. Pp. 32. Price, 25 cents net.

An address delivered at Oberlin College last June by an acknowledged expert on the Church's specialization in social service in country life. It is an exaltation of and an exultation in social surveys, social service, and the social gospel as the best way of redeeming the world. It contains some startling statements, but on the whole is a timely message for many who are still disposed to adhere to the "ministry of the closed mind." E. F. B.

WORLD BRIEFS

It is reported that owing to paper shortage seven Peking vernacular newspapers have suspended publication.

In the Dutch West Indies an Orthodox Moslem paper, printed in Javanese and in Malay, is issued monthly in the hope of counteracting the influence of Christianity.

In connection with the India evangelistic movement it is stated that women have taken an active part. In Madras City alone 300 Christian women took part, reaching 3,400 of their Hindu sisters.

The Educational Association of Kiangsu Province, in China, has a committee whose business it is to encourage closer relations between foreign educators and Chinese schools and universities.

The students of Canton Christian College collected $19,000 for their college during their last Easter vacation. Chinese friends of this college are trying for an income of $50,000 yearly for the upkeep and extension of the college work.

Paris newspaper proprietors inaugurated, in April, an old paper collection scheme. As a result 231 tons of waste paper were brought, mostly by women and children, to the various points of receipt named by the orginators of the plan.

And now China has gone into the shipbuilding business! A London daily reports that a Norwegian firm, unable to secure prompt service in Scandinavian shipyards, has placed an order in China for three steamships to be delivered in 1916 and 1917.

In Petrograd, on March 13, the Czar received a deputation from the army of the Caucasus consisting of two officers and nine soldiers, who presented to his Majesty four keys of the Ottoman fortress at Erzroom and nine Turkish flags, together with other booty from Erzroom.

China's National Educational Conference at its last meeting, held in Tientsin, approved of proposals for the introduction of military education; that is, that in primary schools there should be physical exercises, military drill, and warlike games, and that the middle schools should give general knowledge of military science, etc.

The patriotic Chinese are willing to put their hands into their pockets. A "National Salvation Fund" of $50,000,000 (Mexican) was planned for early in 1915. By the autumn it was reported that more than the amount required had been subscribed. The money was intended to provide means of national defense and to aid in developing the country's resources.

The Bishop of Southampton has recently consecrated a mission church in the parish of St. Paul, Southsea, London. The building was originally a stable; the cross on the altar was used by the vicar of the parish when he was naval chaplain on the *Good Hope*, the *King Edward VII*, and the *Irresistible*, all three of which have been lost since the war opened. The bell of the church is an old ship's bell and the communion plate is like that used by the army chaplains at the front.

A training school for Sunday school workers, the first institute of the kind in Japan, was started in Tokyo last February. One yen (*fifty cents*) is charged each pupil for a term of fifteen weeks, and 140 students are enrolled The idea of the training school was brought to Japan by Mr. H. E. Coleman, educational secretary for the empire, sent out by the World's Sunday School Association. The full course covers two years, and graduation from the school requires the completion of ten courses, an average of eighty per cent in attendance and seventy per cent in class work.

The Board of Agriculture in England is issuing certificates to all women who register for work on the land. The cards bear the royal arms in colors and a statement to the effect that "Every woman who helps in agriculture during the war is as truly serving her country as the man who is fighting in the trenches or on the sea." When a woman has worked thirty days on the land, though not necessarily a consecutive thirty days, she is given an armlet, or badge, in recognition of her service.

The Near East quotes without endorsement or comment the assertion of a writer in the *Manchester Guardian* that "Von der Golz did not die a natural death, but was probably assassinated by a Turk who was indignant over the defeats in Armenia, and thought that the Germans, in order to save their own interests in Mesopotamia and the Bagdad Railway, have sacrificed what the Turks with justice regard as their own far more important interests in Armenia." The *London Times* also prints a news dispatch from Bukharest stating that Von der Golz was shot by a Turkish officer as he sat at his table writing. Three shots were fired, and Von der Golz lived only about two hours after the attack.

We find in *The Near East* this quotation from a paragraph in "A Londoner's Diary," published in the *Evening Standard*: "Conversions to the Islamic faith in this country are not numerous, and the adoption of the religion by the Hon. Mrs. Gifford and her two sons is therefore all the more interesting. There have for long been a few society people interested in Islam, if not actually its adherents, but some have gone the whole hog (*sic!*) and embraced the faith fully and enthusiastically. One of these was the late Lord Stanley of Alderley, the predecessor in the title of the present Lord Sheffield, who was a devout Mohammedan, practicing his creed for many years and being buried according to the rites of his religion in a sequestered portion of the beautiful Alderley Park. He was a man of great originality of character, and gained his first insight of Islam when in the diplomatic service of the East."

THE CHRONICLE

Arrivals in this Country

May 21. In San Francisco, Cal., Rev. Franklin E. Jeffery, of Aruppukottai, Madura Mission, India.

May 21. In San Francisco, Cal., Rev. Frank Van Allen, M.D., of Madura, India.

June 1. In San Francisco, Cal., Rev. and Mrs. John J. Banninga, of Pasumalai, Madura Mission, India; and Miss Grace E. McConnaughey, of Fenchow, Shansi District, North China Mission.

June 3. In Vancouver, B. C., Rev. and Mrs. Edward H. Smith, of Inghok (Ingtai), Foochow Mission, China.

June 11. In New York, N. Y., Mrs. Frederick W. Macallum, Constantinople, Western Turkey Mission.

Marriages

May 25. In Cleveland, O., Rev. Frank Cary, under appointment to the American Board's Mission in Japan, and Rosamond, daughter of Mr. and Mrs. Theodore M. Bates. Mr. and Mrs. Cary expect to be in Tokyo after September 1.

Birth

April 19. In Madura, India, to Rev. and Mrs. Albert J. Saunders, of the Madura Mission, a daughter.

Death

May 30. In Royalton, Vt., Louisa Bailey, wife of Rev. Joel F. Whitney, aged 72 years. Mrs. Whitney was born in Hebron, N. Y., a graduate of Mt. Holyoke Seminary, and with her husband joined the Micronesia Mission in 1871, serving there for ten years. Since May, 1902, Mr. and Mrs. Whitney have been in charge of the church at Royalton, Vt.

* * *

On May 16, in the course of the anniversary exercises of Union Theological Seminary, New York, a tablet was unveiled to the memory of Horace Tracy Pitkin, missionary of the American Board, who lost his life in the Boxer troubles in China. The tablet is in the seminary chapel, and the ceremony took place during the meeting of the Associated Alumni.

DONATIONS RECEIVED IN MAY

NEW ENGLAND DISTRICT

Maine

Alfred, Cong. ch.	7 00	
Boothbay Harbor, Cong. ch.	10 00	
Brewer, 1st Cong. ch.	14 29	
Bridgton, 1st Cong. ch.	26 75	
Hallowell, Old South Cong. ch.	5 00	
Lewiston, Pine-st. Cong. ch.	56 00	
Phippsburg, Cong. ch.	2 00	
Portland, Williston Cong. ch., toward support Rev. H. K. Wingate,	250 00	
Strong, Cong. ch.	6 00	
Yarmouth, 1st Cong. ch.	25 00	402 04

New Hampshire

Bennington, Mrs. Nathan Whitney,	200 00	
Canterbury, Cong. ch.	5 00	
Exeter, Phillips Cong. ch.	5 00	
Franklin, Cong. ch.	75 00	
Hanover, ch. of Christ, Dartmouth College,	465 00	
Hollis, Cong. ch.	5 00	
Hooksett, Cong. ch.	17 00	
Lyme, Cong. ch.	45 63	
Tilton, Cong. ch.	82 68	900 31

Vermont

Bennington, 2d Cong. ch.	57 25	
Castleton, Cong. ch.	6 56	
Hartford, Cong. ch., Friend,	12 00	
Jericho, 1st Cong. ch., toward support Rev. and Mrs. William Hazen,	35 00	
McIndoes Falls, 1st Cong. ch.	40 00	
South Hero and Grand Isle, Cong. ch., toward support Rev. William Hazen,	20 00	
Warren, United Cong. ch.	3 00	
Westminster, 1st Cong. ch.	10 00	
———, Friend,	200 00	383 81

Massachusetts

Baldwinville, Memorial Cong. ch.	15 00	
Boston, Central Cong. ch., for Peking, 950; 1st Cong. ch. (Hyde Park), 300; Romsey Cong. ch. (Dorchester), 5.92; Village Cong. ch. (Dorchester), Elenor M. Purssell, 5; H. Fisher, 500,	1,760 92	
Brockton, 1st Cong. ch., for work in Turkey,	40 00	
Buckland, 1st Cong. ch.	14 25	
Clinton, 1st Cong. ch., Rev. W. W. Jordan, toward support Rev. A. J. Saunders,	10 00	
Cohasset, 2d Cong. ch.	12 50	
Deerfield, South Cong. ch.	72 75	
East Dedham, Mrs. C. F. Kimball and Evelyn S. Kimball, for work among Armenians,	10 00	
Everett, 1st Cong. ch.	84 26	
Falmouth, Cong. ch.	56 28	
Florence, Cong. ch.	43 75	
Hadley, 1st Cong. ch.	5 33	
Hawley, 1st Cong. ch.	4 13	
Hingham, J. Wilmon Brewer, for native worker, Battalagundu,	4 00	
Holyoke, 1st Cong. ch.	204 66	
Ipswich, Linebrook Cong. ch.	12 00	
Lynn, Central Cong. ch.	40 30	
Medfield, 2d Cong. ch.	9 50	
Millbury, 2d Cong. ch.	19 10	
Monson, Cong. ch., toward support Rev. H. J. Bennett,	58 80	
Natick, 1st Cong. ch., to const. *Arthur L. Potter*, H. M.	100 00	
Norwood, 1st Cong. ch.	66 00	
Pepperell, Cong. ch., William W. Dole,	10 00	
Plymouth, Mary E. Minter,	5 00	
Richmond, Rev. W. M. Crane, toward support Dr. E. P. Case,	166 67	
Sharon, 1st Cong. ch.	61 69	
Somerset, 1st Cong. ch.	8 27	
Somerville, Prospect Hill Cong. ch., for Pasumalai, 33; 1st Cong. ch., 10.67,	43 67	
South Hadley, Cong. ch.	49 50	
Springfield, Friend, for Sholapur,	30 00	
Westfield, 1st Cong. ch., J. C. Greenough, for work among Armenians,	25 00	
Westport, Pacific Union Cong. ch. and Sab. sch.	6 00	
Williamstown, 1st Cong. ch.	451 90	
Woburn, Montvale Cong. ch.	9 90	
Worcester, Franklin Binns,	5 00	
———, Matured Conditional Gift,	10,000 00	13,516 22
Legacies.—Boston, Andrew Cushing, by Otis Norcross and Frederick C. Bowditch, Trustees,	2,500 00	
Marlboro, Abbie A. Metcalf,	298 80	2,798 80
		16,315 02

Rhode Island

Central Falls, Cong. ch.	62 90	
Providence, Plymouth Cong. ch., 50; Academy-av. Cong. ch., 5.40,	55 40	118 30

Young People's Societies

Vermont.—North Craftsbury, Y. P. S. C. E.	2 50
Massachusetts.—Andover, South Y. P. S. C. E., 9.04; Belchertown, Y. P. S. C. E., for Harpoot, 10; Boston, Y. P. S. C. E. of Union Cong. ch., for Mt. Silinda, 30; Framingham, Plymouth Y. P. S. C. E., for work in Japan, 3.68; Spencer, Y. P. S. C. E., toward support Dr. R. G. Moffatt, 10,	62 72
	65 22

Sunday Schools

Massachusetts.—Boston, Cong. Sab. sch. (Roslindale), 35.50; do., 1st Cong. Sab. sch. (Hyde Park), 20; do., 2d Cong. Sab. sch. (Dorchester), 20; Brookline, Leyden Cong. Sab. sch., for Shaowu, 30; Chelsea, 1st Cong. Sab. sch., 24.50; Easthampton, 1st Cong. Sab. sch., 3.87; Melrose, Cong. Sab. sch., 7.73; Winchendon, North Cong. Sab. sch., for Adana, 30; Winchester, 1st Cong. Sab. sch., 10,	181 60

MIDDLE DISTRICT

Connecticut

Bristol, Cong. ch., toward support Rev. J. K. Birge,	50 00	
Durham, Cong. ch.	50 00	
East Granby, Cong. ch.	4 64	
East Haddam, 1st ch. of Christ,	15 20	
Groton, 1st Cong. ch.	16 80	
Liberty Hill, Cong. ch.	10 35	
Middlefield, Cong. ch.	15 68	
Middletown, 1st Cong. ch.	21 56	
New Haven, Center Cong. ch.	597 68	
New London, 1st Cong. ch., Member,	20 00	
Talcottville, John G. Talcott, for work in Turkey,	25 00	

Westchester, Cong. ch.	3 20		
West Haven, 1st Cong. ch.	48 50		
Willington, Cong. ch.	18 60		
Winsted, 1st Cong. ch.	20 80	—	918 01
Legacies.— New Haven, George W. Mallory, by Samuel Hemingway, Ex'r,	44 37		
Stafford, Joanna B. Holt, by Marcus B. Fisk, Ex'r,	900 00	—	944 37
			1,862 38

New York

Brooklyn, ch. of the Pilgrims, 394; Josephine L. Roberts, 15,	409 00		
Burrville, Cong. ch., for work among Armenians,	15 00		
Churchville, Cong. ch.	24 38		
Mt. Vernon, 1st Cong. ch., for Foochow,	50 00		
New York, Manhattan Terrace Cong. ch., 65; Camp Memorial Cong. ch., 33; D. S. Bennet, for village schools, Vadala, 100; Friend, 25,	223 00		
Portchester, Friend,	4 90		
Poughkeepsie, 1st Cong. ch.	68 75		
Riverhead, Sound-av. Cong. ch.	61 06		
Savannah, Cong. ch.	5 75		
Woodville, Cong. ch.	5 25	—	867 09

New Jersey

East Orange, 1st Cong. ch., toward support Dr. A. R. Hoover,	154 80		
Glen Ridge, Cong. ch., toward support Dr. F. Van Allen,	200 00		
Lawrenceville, J. F. Stearns,	10 00		
Newark, 1st Cong. Jube Memorial ch.	60 00		
River Edge, 1st Cong. ch.	10 25		
Rutherford, Cong. ch., of which 11.60 from Ladies' Miss. Soc.	24 00		
Upper Montclair, Christian Union Cong. ch.	200 00		659 05

Pennsylvania

Kane, 1st Cong. ch.			43 00
Legacies.—Philadelphia, Horace W. Pitkin, by Philadelphia Trust Co.			24 74
			67 74

Ohio

Belpre, Cong. ch.	9 00		
Berea, Cong. ch.	18 00		
Canton, Cong. ch.	25 00		
Cleveland, Hough-av. Cong. ch., 75.57; 1st Cong. ch., 38; Cyril Cong. ch., 10; United Cong. ch., L. A. S., 1.15,	124 72		
Cuyahoga Falls, Cong. ch.	10 00		
Elyria, 1st Cong. ch.	47 91		
Fairport Harbor, 1st Cong. ch.	5 00		
Geneva, Cong. ch.	53 20		
Lakewood, Cong. ch.	6 00		
Mansfield, Mayflower Cong. ch.	17 50		
Marietta, 1st Cong. ch.	66 67		
Mt. Vernon, Cong. ch.	36 00		
Rock Creek, Cong. ch.	10 50		
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster,	122 00		
Wellington, J. T. Haskell,	100 00	—	622 90
Legacies.— Elyria, Mary J. Levagood, interest on legacy,	13 75		
Greenwich, Mrs. Lucy A. Frayer, by C. C. Bebout, Adm'r,	650 36	—	664 11
			1,287 01

District of Columbia

Washington, Mt. Pleasant Cong. ch., toward support Rev. W. C. Fairfield,			250 00
Legacies.— Washington, Homer N. Lockwood, add'l,			13,335 83
			13,585 83

Young People's Societies

Connecticut.—Higganum, Y. P. S. C. E.			1 40
New York.—New York, Guild of Manhattan Cong. ch., toward support Rev. F. B. Bridgman, 185; do., Broadway Tabernacle Y. P. S. C. E., for native worker, care Rev. E. Fairbank, 30; Patchogue, Y. P. S. C. E., 5,			220 00
			221 40

Sunday Schools

New York.— Brooklyn, Clinton-av. Cong. Sab. sch., for Aruppukottai, 30; Buffalo, 1st Cong. Sab. sch., toward support Rev. and Mrs. C. M. Warren, 50; Henrietta, Cong. Sab. sch., for Shaowu, 30; Sidney, Cong. Sab. sch., 5,			115 00
Pennsylvania.—McKeesport, 1st Cong. Sab. sch., for Adana,			15 00
Ohio.—Akron, 1st Cong. Sab. sch., for Madura, 10; Vermilion, Cong. Sab. sch., 16.50,			26 50
			156 50

INTERIOR DISTRICT

Alabama

Antioch, Andalusia Cong. ch.	1 00		
Balm, Cong. ch.	1 00		
Bethel, Glenwood Cong. ch.	1 00		
Liberty, Cong. ch.	3 00		
Mountain Springs, Cong. ch.	1 00		
Smith Chapel, Cong. ch.	2 00		
Thorsby, Cong. ch.	7 00		
Watson Chapel, Cong. ch.	1 00	—	17 00

Louisiana

New Orleans, Cong. ch., Straight University,	4 68		
Roseland, 1st Cong. ch.	50 00	—	54 68

Texas

Dallas, E. M. Powell,	25 00		
Fort Worth, 1st Cong. ch.	67 65	—	92 65

Illinois

Albion, 1st Cong. ch.	2 00		
Avon, Cong. ch.	12 00		
Batavia, Cong. ch.	20 00		
Belvidere, Cong. ch.	2 10		
Chicago, Immanuel Cong. ch., 30; West Pullman Cong. ch., 12.04; Pilgrim Cong. ch., for Mindanao, 10,	52 04		
Clearing, Pilgrim Cong. ch.	52 74		
Godfrey, Cong. ch.	2 00		
Granville, Cong. ch.	50 00		
Jacksonville, Cong. ch., toward support Rev. L. J. Christian,	101 75		
Moline, 2d Cong. ch.	20 00		
Park Ridge, Cong. ch.	24 00		
Rock Falls, Cong. ch.	5 00		
Shabbona, Cong. ch.	6 00		
Somonauk, Union Cong. ch.	21 05		
Sycamore, Emily S. Wood,	25 00		
Waverly, Cong. ch.	5 00		
Whiteflock, Cong. ch.	5 00	—	405 68

Michigan

Alpena, Cong. ch.	25 40		
Breckenridge, Cong. ch.	2 00		
Carmel, Cong. ch.	2 00		
Detroit, Boulevard Cong. ch.	10 00		
Durand, Cong. ch.	1 00		
Hilliards, Cong. ch.	3 00		
Hopkins, 1st Cong. ch.	10 48		
Kalamazoo, 1st Cong. ch.	75 00		
Leslie, Cong. ch.	2 70		

Owosso, 1st Cong. ch. 28 25
Romeo, Cong. ch. 30 00
St. Joseph, Cong. ch. 100 00—— 289 83
Less.— ———, to transfer entry in December *Herald*, 100 00
189 83

Legacies. — Manistee, Charles W. Perry, by Martin Perry, Ex'r, 100 00
289 83

Wisconsin

Angelo, Cong. ch. 1 65
Beloit, 1st Cong. ch., toward support Rev. M. W. Ennis, of which 71 from Women's Miss. Soc. 276 61
Janesville, Charles H. Lange, 1 00
Kenosha, 1st Cong. ch. 60 00
Milwaukee, Grand-av. Cong. ch. 100 00
Stoughton, Cong. ch. 9 40—— 448 66

Minnesota

Brainerd, Cong. ch. 10 00
Cannon Falls, Cong. ch. 5 00
Duluth, Cong. ch. 100 00
Fairmont, Cong. ch. 2 23
Faribault, Cong. ch. 26 00
Fergus Falls, Cong. ch. 30 00
Marietta, Cong. ch. 5 84
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 191.84; Linden Hills Cong. ch., 39.72; 5th-av. Cong. ch., 38.83; Forest Heights Cong. ch., 15; Fremont-av. Cong. ch., 13.96; Pilgrim Cong. ch., 7.37; St. Louis Park Cong. ch., 6, 312 72
New Ulm, Cong. ch. 15 00
Pelican Rapids, Cong. ch. 5 00
St. Paul, Plymouth Cong. ch., 54.82; Immanuel Cong. ch., 11.97, 66 79
Ulen, Cong. ch. 1 50
Winthrop, Union Cong. ch. 12 00
Worthington, Cong. ch. 25 00 —— 617 08

Iowa

Avoca, 1st Cong. ch. 5 91
Cedar Rapids, 1st Cong. ch. 33 00
Clarion, 1st Cong. ch. 50 00
Clinton, Cong. ch. 12 98
Creston, 1st Cong. ch. 50 00
Danville, Belle H. Mix, 5 00
Davenport, Edwards Cong. ch. 30 80
Des Moines, Plymouth Cong. ch., 21.64; Greenwood Cong. ch., 12.54, 34 18
Dickens, Cong. ch. 4 40
Emmetsburg, Cong. ch. 27 50
Iowa City, Cong. ch. 33 00
Iowa Falls, Cong. ch. 15 93
Luzerne, Cong. ch. 2 00
Monticello, Cong. ch. 25 00
Muscatine, 1st Cong. ch., 11.07; Ger. Cong. ch., toward support Rev. and Mrs. C. H. Maas, 6, 17 07
New Hampton, 1st Cong. ch. 8 00
Orient, Cong. ch. 6 75
Oskaloosa, Cong. ch. 19 19
Ottumwa, 1st Cong. ch. 38 57
Red Oak, Cong. ch., of which 9 from W. M. S. 23 25
Sioux City, Mayflower Cong. ch. 13 10 455 93

Missouri

St. Louis, Pilgrim Cong. ch., 16.25; Olive Branch Cong. ch., August Vogel, 2, 18 25

North Dakota

Argusville, Cong. ch. 3 00
Elgin, Christ Schulz, 50 00
Mayville, Cong. ch. 33 71
Valley City, Mrs. Annie S. Greenwood, for Inghok, 10 00—— 96 71

South Dakota

Alcester, Cong. ch. 8 80
Armour, Cong. ch. 19 00
Brentford, Cong. ch. 20 89
Centerville, Cong. ch. 5 17
De Smet, Cong. ch. 3 20
Faulkton, Cong. ch. 18 00
Mission Hill, Cong. ch. 4 25
Oacoma, Cong. ch. 3 84
Redfield, Cong. ch. 25 00
Springfield, Cong. ch. and Sab. sch. 12 54
Yankton, Cong. ch. 8 87—— 129 56

Nebraska

Blair, Cong. ch. 25 00
Hastings, Cong. ch. 24 00
Lincoln, 1st Cong. ch., T. E. Club, 17 85
Madrid, Cong. ch. 4 45
Sutton, Ger. Cong. ch. 3 40—— 74 70

Kansas

Alton, Cong. ch., Ladies' Miss. Soc., Friend, for Adana, 30 00
Cora, Cong. ch. 10 00
Hiawatha, 1st Cong. ch. 16 00
Sedgwick, Plymouth Cong. ch., Ladies, 7 00
Topeka, Seabrook Cong. ch., toward support Rev. H. A. Maynard, 3 00
Wakarusa Valley, Cong. ch. 12 00
Wakefield, Cong. ch. 20 00—— 98 00

Montana

Billings, 1st Cong. ch. 55 00

Colorado

Arriba, Cong. ch. 8 75
Colorado Springs, 1st Cong. ch. 38 85
Cope, Cong. ch. 8 75
Denver, Plymouth Cong. ch., 389.25; 2d Cong. ch., toward support Mrs. W. M. Stover, 41.67; 4th-av. Cong. ch., 40; North Cong. ch., 3.50, 474 42
Greeley, St. Paul's Ger. Cong. ch. 20 00
Lyons, Cong. ch. 7 00
Nucla, Cong. ch. 8 75
Paradox, Cong. ch. 4 25
Redvale, Cong. ch. 4 30
Whitewater, Cong. ch. 8 75—— 583 82

Young People's Societies

Michigan.—Grand Rapids, 2d Y. P. S. C. E., for Mt. Silinda, 3 00

Sunday Schools

Illinois. — Jacksonville, Cong. Sab. sch., toward support Rev. L. J. Christian, 23.25; La Salle, 1st Cong. Sab. sch., 15; Moline, 2d Cong. Sab. sch., 13; Ottawa, 1st Cong. Sab. sch., 18.78, 70 03
Michigan.—Chassell, Cong. Sab. sch. 3 85
Minnesota.— Excelsior, Cong. Sab. sch., 6; Mankato, 1st Cong. Sab. sch., 4.69; Minneapolis, 5th-av. Cong. Sab. sch., 22.96, 33 65
Colorado.—Rose Hill, Cong. Sab. sch. 12 00
119 53

PACIFIC DISTRICT

New Mexico

Albuquerque, 1st Cong. ch. 20 00

Utah

Salt Lake City, Phillips Cong. ch., L. H. Page, for native worker, Madura, 11 00

Idaho

Wallace, Cong. ch.	10 40	
Weiser, Cong. ch.	2 00	12 40

Washington

Bellingham, 1st Cong. ch.	6 32	
Black Diamond, Cong. ch.	2 50	
Ione, Cong. ch.	1 30	
Metaline Falls, Cong. ch.	95	
Orchard Prairie, Cong. ch.	5 00	
Peshastin, 1st Ger. ch.	30 00	
Pleasant Prairie, Cong. ch.	2 00	
Seattle, Plymouth Cong. ch., 450; Pilgrim Cong. ch., toward support Rev. and Mrs. A. W. Hummel, 250; Edgewater Cong. ch., 34.66; 1st Ger. Cong. ch., toward support Rev. C. H. Maas, 7,	741 66	789 73

Oregon

Park Place, Cong. ch.	1 35	
Portland, 1st Cong. ch., toward support Rev. and Mrs. E. D. Kellogg,	250 00	251 35

California

Berkeley, 1st Cong. ch., 138; North Cong. ch., 38.41,	176 41	
Bloomington, Cong. ch.	10 35	
Cloverdale, Cong. ch.	11 52	
Fresno, 1st Cong. ch., 10.08; Kohar Kaprielian, 5,	15 08	
La Mesa, Cong. ch., W. A. Waterman,	10 00	
Long Beach, Cong. ch.	130 00	
Los Angeles, 1st Cong. ch., 63.35; Friend, 50,	113 35	
Martinez, Cong. ch.	6 54	
Oakland, 1st Cong. ch., 169.50; Plymouth Cong. ch., 57.60; Pilgrim Cong. ch., 5,	232 10	
Oakley, Cong. ch.	2 00	
Pacific Grove, Cong. ch.	31 62	
Pasadena, Lake-av. Cong. ch., 26.74; West Side Cong. ch., 5; Pilgrim Cong. ch., 4.80,	36 54	
Pittsburg, Cong. ch.	1 44	
Porterville, Cong. ch.	2 88	
Redlands, Cong. ch.	46 50	
Sacramento, Cong. ch.	23 00	
San Bernardino, 1st Cong. ch.	6 90	
San Diego, La Jolla Cong. ch., 15.50; Park Villas Cong. ch., 3.02,	18 52	
San Francisco, 1st Cong. ch., 92; Bethlehem Cong. ch., 6,	98 00	
San Rafael, Cong. ch.	3 52	
Santa Barbara, 1st Cong. ch.	15 00	
Santa Rosa, 1st Cong. ch.	4 79	
Suisun, Cong. ch.	18 02	
Whittier, Cong. ch.	125 00	1,139 08

Hawaii

Honolulu, Central Union ch.	4,769 05	
———, Chs., through Hawaiian Board, 124.25; through Hawaiian Board, 72.75,	197 00	4,966 05
Less, Legacies.—Honolulu, to transfer entry in May *Herald*,		2,030 00

Sunday Schools

Utah. — Salt Lake City, Phillips Cong. Sab. sch.	10 00
California. — Bakersfield, 1st Cong. Sab. sch., for Mt. Silinda, 30; Field's Landing, Cong. Sab. sch., 2.30; Stockton, 1st Cong. Sab. sch., Rose Class, for Sholapur, 5,	37 30
Hawaii.—Honolulu, Central Union Sab. sch.	87 50
	134 80

MISCELLANEOUS

From the *Canada Congregational Foreign Missionary Society*
H. W. Barker, Toronto, Ontario, Treasurer 2,191 67

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For sundry missions in part,	13,324 97	
For dormitory, girls' school, Chihuahua,	291 23	
For repairs on Stanwood Cottage, Inanda,	75 00	
For repairs on roof of Bowker Hall, Bombay,	1,000 00	
For Bible-women, care Miss Isabelle Phelps,	25 00	
For girls' school, Talas,	236 00	14,952 20

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer 7,004 00

For Taiku Ladies' House, care Miss Flora K. Heebner,	101 30	7,105 30

From *Woman's Board of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer 600 00

22,657 50

Additional Donations for Special Objects

Maine.—Hallowell, Old South Cong. Sab. sch., for pupil, care Rev. R. A. Hume, 5; Hampden, Cong. Sab. sch., for native worker, care Rev. R. A. Hume, 15; Portland, State-st. Cong. ch., E. R. Payson, for native helper, care Rev. R. A. Hume, 50; do., Rev. Edward Chase, for evangelistic work, care Rev. F. C. Laubach, 500; South Berwick, Jotham Sewall, for hospital, care Dr. H. N. Kinnear, 50; Westbrook, Friend, for new building or other work, care Miss A. L. Millard, 10, 630 00

New Hampshire. — ———, Friend, of which 250 for work, care Rev. E. W. Galt, 250 for work, care Rev. P. L. Corbin, 325 for work, care Rev. R. E. Chandler, 180 for work, care Rev. J. C. Holmes, 125 for work, care Rev. H. A. Neipp, 100 for work, care Rev. W. M. Stover, 1,600 for new evangelistic work in Madura and Marathi, 2,830 00

Vermont. — West Newbury, Mrs. James Richmond, for work, care Rev. J. F. Edwards, 2 00

Massachusetts. — Arlington, Miss M. M. Root, for her work, care Miss C. S. Quickenden, 5; Boston, Junior Mission Band of Mt. Vernon ch., for kindergarten, care Rev. and Mrs. H. A. Neipp, 5; Brookline, Leyden Cong. ch., Woman's Union, for hospital, care Dr. F. F. Tucker, 20; Cambridge, Junior Y. P. S. C. E. of Prospect-st. Cong. ch., for bed in hospital, care Dr. F. F. Tucker, 20; do., E. A. C., for work, care Rev. F. C. Laubach, 5; Medford, Mary I. Ward, for work at discretion of Miss C. R. Willard, 8; Northampton, Edwards Cong. ch., Woman's Miss. Soc., for work, care Dr. F. F. Tucker, 20; do., Edwards Cong. Sab. sch., for Fletcher Memorial, care Dr. F. F. Tucker, 10.68; do., the Mary A. Burnham School, for scholarship, care Miss C. R. Willard, 30; Winchester, Friends, for pupil, care Rev. E. H. Smith, 10, 133 68

Connecticut.—Hartford, Center Cong. ch., Guild, for work, care Rev. R. F. Black, 10; New Haven, United Cong. Sab. sch., of which 60 for native teacher, care Rev. R. A. Hume, and 25 for work, care Rev. R. F. Black, 85; do., Friend,

through Mrs. Katherine H. Miller, for native worker, care Rev. R. A. Hume, 25, 120 00

New York.— Brooklyn, St. Paul's Cong. ch., Miss. Soc., for use of Mrs. L. H. Beals, 20; do., Willoughby Cong. Sab. sch. of Clinton-av. Cong. ch., for work, care Rev. William Hazen, 4.16; do., Mrs. Annie M. Hull, for pupil, care Rev. J. X. Miller, 30; Buffalo, Horace Reed, for pupils, care Rev. W. L. Beard, 100; Carthage, Mary E. Woodin, for hospital work, care Mrs. H. N. Kinnear, 10; Clarkson, Cong. ch., Miss. Soc., for use of Rev. C. A. Clark, 3; Lyons, Rev. L. A. Ostrander, for pupils in Collegiate and Theological Institute, care Rev. L. F. Ostrander, 124; Madrid, Cong. ch., Miss. Soc., for use of Mrs. H. H. Lee, 11.50; New York, French Evan. Sab. sch., for work, care Rev. H. A. Neipp, 10; do., D. S. Bennet, for work, care Rev. E. Fairbank, 50; do., Mrs. Amsler, for work, care Rev. G. G. Brown, 2; Pocantico Hills, Anna M. Wakefield, for pupil, care Miss Frances K. Bement, 5; Rochester, South Cong. ch., Whatsoever Circle, for pupil, care Rev. F. E. Jeffery, 15; Schroon Lake, Harriet Croswell, for work, care Dr. Harriet E. Parker, 20; Setauket, Elizabeth D. Strong, for Annie Tracy Riggs Hospital, care Mrs. H. H. Atkinson, 2, 406 66

Pennsylvania.— Philadelphia, Susan G. Shipley, through National Armenian and India Relief Assn., toward support of Dr. R. A. Parmelee, 306 00

Ohio.—Gallipolis, Althea Cole, for evangelistic work, care Rev. R. A. Hume, 1 00

Alabama.—Talladega, Cong. Sab. sch., for pupils, care Miss S. R. Howland, 10 00

Michigan.—Ann Arbor, Rev. Dwight Goddard, for church enlargement, care Rev. Lewis Hodous, 100; Big Rapids, 1st Y. P. S. C. E., for pupil, care Rev. J. J. Banninga, 15; Covert, Ellen C. Shaw, through Miss Inez L. Abbott, for work, care Mrs. L. F. Ostrander, 4; Olivet, Mrs. Lina E. Lanphear, for use of Dr. and Mrs. H. N. Kinnear, 3, 122 00

Wisconsin.—Florence, Mr. and Mrs. Harald Rasmussen, for hospital, care Dr. and Mrs. H. N. Kinnear, 2 00

Minnesota.—Belgrade, Cong. ch., for use of Dr. Lucy P. Bement, 5; Minneapolis, Plymouth Cong. ch., for work, care Rev. A. H. Clark, 561.05; do., Plymouth Cong. Sab. sch., for work, care Rev. A. H. Clark, 22.09; do., Mary T. Harmon, for King School, care Miss C. R. Willard, 19, 607 14

Iowa.— Dubuque, Susan W. Orvis, for pupils, care Miss Stella N. Loughridge, 6.15; Iowa Falls, Mrs. F. D. Peet, for pupil, care Miss F. K. Bement, 5; Mt. Pleasant, Mrs. W. L. Hornby, for pupils, care Mrs. W. E. Hitchcock, 10; Norwalk, Mrs. Laura Mills, for native work, care Rev. W. O. Pye, 5, 26 15

Missouri.—Kansas City, Friend, for student, care Rev. L. F. Ostrander, 20; La Belle, Mrs. S. F. Johnson, for orphans and other work, care Miss Annie M. Gordon, 150, 170 00

Colorado.—Denver, Mrs. Sarah D. Riggs, for King School, care Miss C. R. Willard, 6 00

Arizona.— Phœnix, Inez L. Abbott, for work, care Mrs. L. F. Ostrander, 5 00

California.—Burbank, Mrs. H. Corey, for pupils, care Miss Sarah Stimpson, 20; Claremont, Cong. Sab. sch., for Bible-woman, Ahmednagar, 9; Corona, Mrs. Helen Black Fink, for debt on church, care Rev. R. F. Black, 1; Nordhoff, Friend, through Mrs. Ursula C. Marsh, for work, care Mrs. L. F. Ostrander, 5; San José, George W. Wetmore, for use of Dr. H. N. Kinnear, 100; Upland, Mrs. Charles E. Harwood, for native helpers, care Rev. W. O. Pye, 200, 335 00

Hawaii.—Honolulu, Rev. Doremus Scudder, for the Ruth C. Scudder Memorial Fund, for pupil, Marathi, 25; do., Estate of Eliza C. Scudder, by Rev. Doremus Scudder, for construction of Children's Hospital, Fenchow, 4,300; do., W. A. Bowen, for work, care D. C. Churchill, 100, 4,425 00

Canada.—Montreal, Woman's Miss. Soc. of Am. Presb. ch., for four pupils, care Miss Minnie Clarke, 105 00

England. — Wimbledon, Miss M. K. Purcell, toward support of Miss Hilda Hawley, 237 50

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For work, care Dr. Ruth P. Hume,	50 00	
For bed in hospital, care Dr. Ruth P. Hume,	40 00	
For pupil, care Mrs. R. A. Hume,	15 00	
For carriage for Miss Gertrude E. Chandler,	10 00	
For pupil, care Miss E. S. Perkins,	10 00	125 00

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer

For King School, care Miss C. R. Willard,	6 00	
For school, care Miss A. L. Millard,	1 76	
For use of Miss Jessie E. Payne,	25 00	
For use of Miss C. R. Willard,	25 00	57 76

From *Canada Congregational Woman's Board of Missions*
Miss Emily W. Thompson, Toronto, Ontario, Treasurer

For Girls' Boarding School, care the Misses Melville,	100 00	
For native preachers, teachers, and workers in outstations, care the Misses Melville,	358 25	
For pupils, care the Misses Melville,	50 00	
For school supplies, care the Misses Melville,	7 40	515 65

Income Atherton Fund

For work, care Rev. C. A. Clark,	200 00	
For work, care Rev. C. A. Nelson,	200 00	
For work, care Rev. J. S. Chandler,	100 00	
For work, care Rev. F. B. Bridgman,	300 00	
For work, care Rev. F. B. Warner,	100 00	
For work of the hospital at Aintab,	150 00	1,050 00

Income St. Paul's Institute

For St. Paul's Institute,	412 50
	12,641 04
Donations received in May,	67,580 15
Legacies received in May,	15,837 85
	83,418 00

Total from September 1, 1915, to May 31, 1916. Donations, $613,879.19; Legacies, $103,625.02 = $717,504.21.

Atwater Memorial Fund

Ohio.—Oberlin, Mrs. Mary B. Guernsey,	5 00
Hawaii.—Honolulu, W. A. Bowen,	100 00
	105 00

Arthur Stanwood Jordan Memorial Fund

Massachusetts.—Clinton, Rev. William W. Jordan, 10 00

THE NEXT THIRTY DAYS ARE CRITICAL DAYS

Because they are the closing days of the Board's year

Because every obligation at home and abroad must be met

Because the announcement of a deficit would be disheartening

Because a deficit would be a reflection upon the quality of our Christianity

Because God commands us to go forward and not backward

THE NEXT THIRTY DAYS

Should bring an outpouring of personal gifts

Should bring a remittance from hundreds of Church Treasurers

Should stir up every Corporate Member to do his part

Should lead YOU to ask, How can I help

THE AMERICAN BOARD?

The Books close on the 106th Year, August 31, 1916

Send gifts to FRANK H. WIGGIN, Treasurer,
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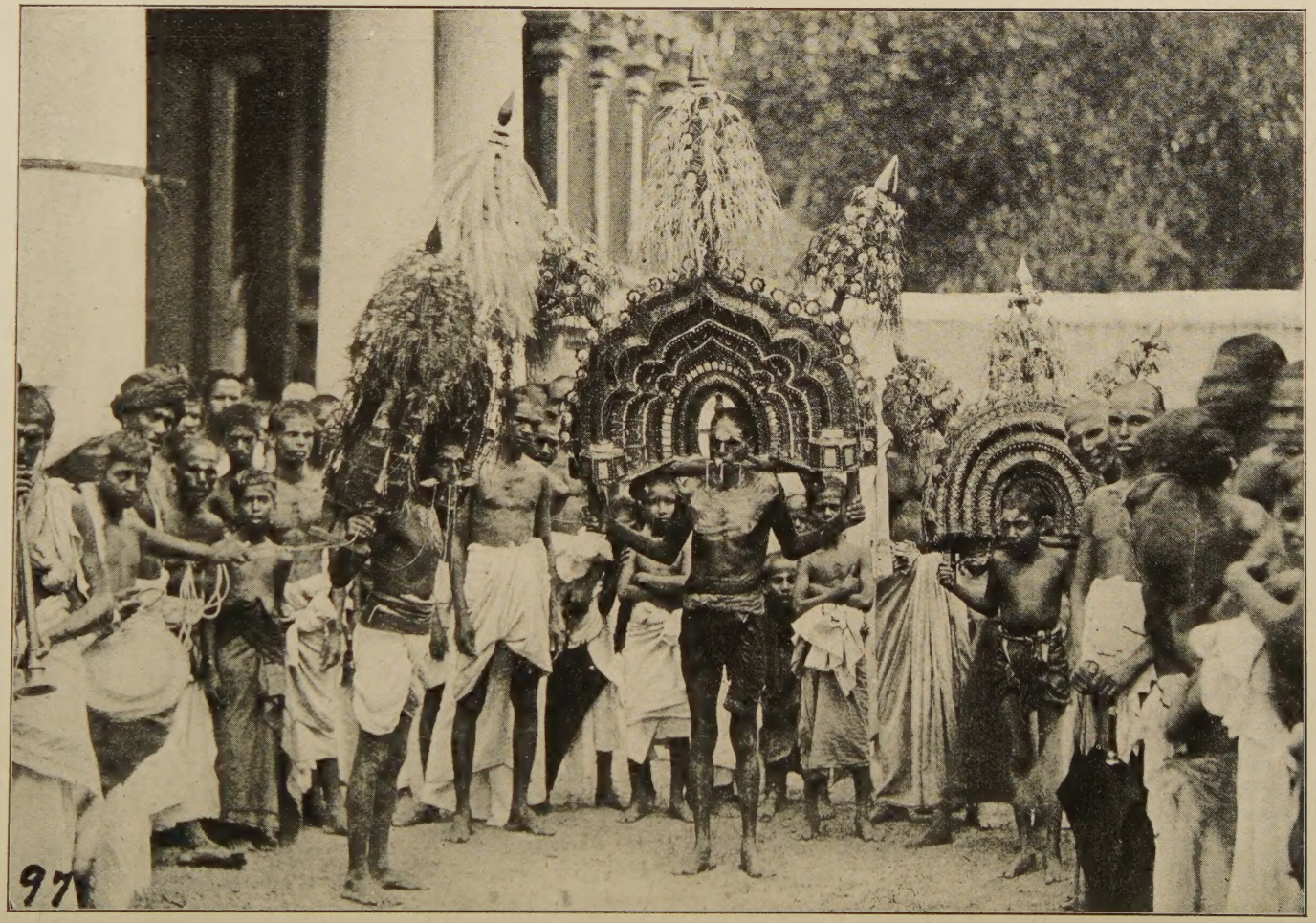

PROCESSION STARTING FROM AN INDIAN TEMPLE. (See page 361)